

the Chaplain



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Our High Calling:
The Ministry of the Word
By John D. Barringer



A Different Spirit
By James V. Harvester



David Jones—Patriot Preacher
By Chester T. Winters



Your Private Chapel
By Frederick Brown Harris



Is Counseling Redemptive?
By Dayton G. Van Deusen

FEBRUARY 1964

the Chaplain

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*All scripture quotations, unless otherwise designated,
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Editorial

Rights and Obligations

AS the old year was moving into its last months, I was reading about "the great rights of mankind." This matter of human rights and individual dignity is the special glory of the American Constitution and the particular preoccupation of the American people.

A few weeks ago, a November day was made a spectacle of horror as our late Commander in chief was assassinated. The man accused of the deed was obsessed with his grievances, talked much about his rights and seemed to be unaware of the common obligations of humanity.

During these days of national grief I have wondered about the right of individual protest and minority expression in our society. Is it possible for a nation to be strong and sound when rights are spelled out clearly while obligations of humanity and citizenship are left as vague assumptions? Perhaps we need also an honored Bill of Obligations in our Constitution.

Society in general can guarantee to individuals only that which individuals obligate themselves to preserve and protect. One wonders in melancholy vein how long we can continue to teach our children that rights are clear and inviolable, while obligations are ambiguous, more or less optional and subject to private interpretation. Surely, all legal niceties aside, from the moral standpoint basic rights and basic obligations are inseparable. We speak much of our rights as coming from God and, therefore, not subject to recall or infringement by men. We should never forget that it is equally easy to trace our obligations to a higher source and sanction than human political arrangements.

Now we have entered a new year. Another good man seeks to lead our nation as its Chief Executive. As we pray for President Johnson and the nation, let us renew our dedication to the heavy, personal obligations that make the cherished rights of free men possible.

—A.R.A

Excerpts from Eulogies to the Late President

John F. Kennedy

By Senator Mansfield

A piece of each of us died at that moment. Yet, in death he gave of himself to us. He gave us of a good heart from which the laughter came. He gave us of a profound wit from which a great leadership emerged. He gave us of a kindness and a strength fused into a human courage to seek peace without fear.

He gave us of his love that we, too, in turn, might give. He gave that we might give of ourselves, that we might give to one another until there would be no hatred, prejudice and the arrogance which converged in that moment of horror to strike him down.

In leaving us—these gifts, John Fitzgerald Kennedy, President of the United States, leaves with us. Will we take them, Mr. President? Will we have, now, the sense and the responsibility and the courage to take them?

By Chief Justice Warren

John Fitzgerald Kennedy, a great and good President, the friend of all men of good will, a believer in the dignity and equality of all human beings, a fighter for justice, and apostle of peace, has been snatched from our midst by the bullet of an assassin.

What moved some misguided wretch to do this horrible deed may never be known to us, but we do know that such acts are commonly stimulated by forces of hatred and malevolence, such as today are eating their way into the bloodstream of American life.

What a price we pay for this fanaticism!

If we really love this country, if we truly love justice and mercy, if we fervently want to make this Nation better for those who are to follow us, we can at least abjure the hatred that consumes people, the false accusations that divide us, and the bitterness that begets violence.

By Speaker McCormack

Surely no country ever faced more gigantic problems than ours in the last few years, and surely no country could have obtained a more able leader in a time of such crisis. President John Fitzgerald Kennedy possessed all the qualities of greatness. He had deep faith, complete confidence, human sympathy, and broad vision which recognized the true values of freedom, equality, and the brotherhood which have always been the marks of the American political dreams.

Our High Calling: The Ministry of the Word

AS a lad on an American farm I often heard my mother say: "A man—he works from sun to sun, but a woman's work is never done." In this respect a chaplain's work, I have found, is more like that of the woman—"never done." I say this in spite of the quip we often get from a fellow officer who says, "I sure wish I were a chaplain so I would have to work only on Sundays." Of course, there is little doubt but that Sunday is the most important day of our week. For it is on this day that we normally take our place in the pulpit to fulfill our calling as ministers of the Word. In the sixth chapter of Acts we note that very soon after the day of Pentecost a difference of opinion arose as to what should be the primary emphasis of these early ministers. The Apostles cleared the air by affirming that the major emphasis ought to be preaching. Accordingly they chose seven men of honest report to take care of the

business and welfare of the church, for they said: "It is not right that we should give up preaching the word of God to serve tables" (Acts 6:2). Having made this division they put emphasis where it belonged, affirming, "But we will devote ourselves to prayer and to the ministry of the word" (Acts 6:4).

As chaplains we are called on to be administrators, financiers, specialists in religious education, pastors, teachers, lecturers, counselors and at times the judge in a court of domestic relations. We are called on to do more things well than almost any other military officer. But few if any of us can give ourselves equally to the many and varied activities that are expected. We sometimes are prone to spread our activities so thin that our chief emphasis turns out to be a major in minors.

Where then should be our major emphasis? There is little doubt in my mind that it should be in preach-

ing. Why? Because that is our job; that is the particular task to which God in his wisdom has called us. The fact that we have donned the uniform of our country does not change or alter this basic truth of our calling. Preaching is our prime business, and it becomes our first duty to mind our own business in doing the task to which God has called us. Though I emphasize that a chaplain should major in preaching, I am not implying that he must neglect the many other phases of his ministry to the man in uniform. The chaplain who can really preach must do something else, or he cannot preach.

No man in the chaplaincy who lives only in the ivory tower of his office can ever become an effective preacher. No chaplain can preach very effectively who does not have frequent and daily contacts with the men of his base and unit. Such contact is vital if preaching is to be at its best. To be really effective in your preaching you must know your people, the conditions under which they serve, how they bark their shins, how they break their hearts, their temptations, their weaknesses, their pain, their sorrow, their joys, their triumphs and their defeats. Therefore, no chaplain can be a good preacher who can do nothing else. Even so, the man called to preach who did nothing else, would in my estimation be far ahead of the man who does many things, but fails to do the one thing to which God has called him.

Recall the story from the Old Testament (1 Kings 20) of the prophet who was set to guard a certain important prisoner. He had been told that the safekeeping of his prisoner was so important that if he allowed him to escape, his own life would be forfeited. But in spite of this warning, he did allow his prisoner to escape. He failed in the one task assigned to him. When he was called to account, all he had to say was, "As your servant was busy here and there, he was gone" (1 Kings 20:40).

We do not know what he was doing when his prisoner escaped. Whatever it was, it was of little consequence in the face of the fact that he had failed in his chief assignment. In failing to guard his prisoner, he failed in a duty that was his and his alone, a duty no other man could perform for him. Failure in this case resulted in the death sentence being imposed by the King of Israel who said to him, "Thus says the Lord, 'Because you have let go out of your hand the man whom I had devoted to destruction, therefore your life shall go for his life, and your people for his people'" (1 Kings 20:42). Dare we fail in our primary duty?

A second reason why we as chaplains should major in preaching is if we do not preach nobody else will. You are the only man to whom your people can look Sunday after Sunday for the preaching of the Word. It would be well for us to say to ourselves each week as we prepare

our sermons and step into the pulpit on Sunday: "The only chance that these people have of hearing the gospel today is through me."

We dare never lose sight of the fact that in the New Testament, preaching and salvation is linked together as cause and effect. From the day of Pentecost and down through the years it has pleased God "through the folly of what we preach to save those who believe" (1 Cor. 1:21). The Apostle writes: "For, 'every one who calls upon the name of the Lord will be saved.' But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher?" (Rom. 10:13-14).

We need to bear this truth in mind today in order to strengthen our faith in our work of preaching. God still believes in the power of preaching. When the preacher fails, the church fails. When the pulpit fails to spread forth the gospel message, darkness and death spread over the earth. The most important single event in your life each week is when you step into the pulpit as God's minister to proclaim the unsearchable riches of Christ Jesus. By far the highest service you can render to your God, your church, your country and your base and unit is to be the best possible preacher. We must major in preaching for without it the individual and the world cannot be saved.

Finally, note what happened fol-

lowing the decision of the Apostles to give themselves continually to prayer and the ministry of the Word. It is not surprising that we read: "The number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith" (Acts 6:7).

Such results have followed throughout the history of the church when the major emphasis has been placed on preaching. Every great era in the church has been an era of great preaching. In the Old Testament we read of a brilliant young minister who was led into exile as a war casualty. As he made his long journey from Jerusalem to the concentration camp outside the city of Babylon, he passed through a valley where one of the fierce battles had been fought. The armies had been withdrawn without taking time to bury the dead. The scene that he beheld was ghastly. Everywhere he could see, the valley was white with human bones.

We can well imagine how depressing such a scene would leave in the mind of the young prophet. But strange as it may seem, it was no more depressing than the congregation he faced when he reached his destination. Conditions were so desperate and hopeless that they reminded him at once of the valley of death through which he had come. To meet this desperate and depressing condition, God told Ezekiel to preach. As he preached, the whole hopeless situation was changed. Death gave way to life, discouragement

ment to hope, doubt to faith, and the valley of dry bones was transformed into a parade ground for the army of the King (See Ezekiel 37: 1-14).

As we face the difficulties of our day with the possibility of the whole world's becoming a valley of dry bones, the greatest service we can render to humanity is to preach the Word of God in the demonstrated power of the Holy Spirit. There never was a time when there was a

greater need for faithful servants of God who can preach Christ and him crucified. As chaplains, the doors of opportunity stand wide open. And through the open doors I see the valleys below and "the fields are already white for harvest" (Jn. 4:35). Blessed are the ministers who, facing this high and glorious calling, make the resolve of the Apostles their own. "We will devote ourselves to prayer and the ministry of the Word." END

The Four Freedoms

Man shall be free to speak the truth,
In every tongue and land;
And spread his views by word and press—
A right from God's own hand.

Man shall be free to worship God,
Conscience his only guide;
Light of our fathers to the world,
A torch which shall abide.

Man shall be free from baneful want,
Abundant life enjoy;
And making straight the path to peace,
Kind words and deeds employ.

Man shall be free from deadly fear,
Belief in God his stay;
Abiding by the Golden Rule,
Right over might holds sway.

—James M. Hester

A Different Spirit

This sermon was preached to Boy Scouts in the Chapel of the Centurion, Fort Monroe, Va. (Scout Sunday is February 9, 1964.)

IT is a strange world in which we live. Those of us who face day-by-day living in this age somehow have developed a feeling that this is a new, different, and vastly more complex world than any generation of man that preceded us ever faced.

I must admit that we face many challenges, and that the rash of discoveries made in these days have opened new vistas of space, of power, of opportunity and travel to us. They have also introduced a new level of terror. There are many who live in a constant state of apprehension—so much so that we are in danger of adjusting to our fears in such a way that we no longer exercise caution. Or, we wish to live only for this moment of time, with no thought or hope for the future. We may, under such circumstances, mistake foolhardiness

for courage. Joanna Baillie has wisely said, "The brave man is not he who feels no fear, for that were stupid and irrational; but he whose noble soul subdues its fear and bravely dares the dangers nature shrinks from."

To be truthful, our world is not totally different from the world of the past. We may differ in degree, but men have always faced the unknown, the hazardous, the frightening. We also possess an advantage that they may have never had: information—information that tells us how men behaved when faced with new, strange, and fear-provoking things. We know to Whom they turned for help, and we may use this to our advantage and obtain guidance for our lives.

Let us look at a bit of history we find in Numbers 13 and 14. Moses,

leading the children of Israel in their escape from Egypt, has reached the border of Canaan, the Land of Promise. He wishes to know what it is like within the land—its fortifications, its people, its ability to support an invading army; in short, he wanted the information a military commander of today would seek out. Moses chose the means available to him: men to go over the ground, men to scout out the land. There were no U-2's, no satellites, no reconnaissance planes in those days, but there were men of integrity, of demonstrated leadership, of pronounced ability. There were princes of Israel (13:2) and they would make good scouts so they were chosen to go.

[Incidentally, Cub Scouts, when Moses gave these princes their instructions (13:20), according to the American Translation, the Bible says he told them, "Do your best."]

Observe now what happened. The scouts went into the land of Canaan and saw that it was a good land—flowing with milk and honey. It produced magnificent clusters of large grapes, beautiful pomegranates and delicious figs. All of this should delight the heart of any man and cause him to desire to enter such a land. But these men became fearful, and their hearts were filled with terror because they saw not the good in its true perspective. They saw only that which was frightening—the giants, the fortified cities, the people like ants in their number.

Ten of the spies came back to re-

port the good, but they emphasized that the frightening aspects more than wiped out all of the good they saw; and they recommended that no effort be made to take the land. The people wept, and gnashed their teeth, and cried against Moses and against God, and longed, as men do, to go back—back to Egypt, back to slavery, back to the security of the past, back to anything, but always, always back, for the future was frightening and the "giants" were too many and too great.

Only two scouts opposed this report. One served as the spokesman, saying, "Let us go up at once, and occupy it, for we are well able to overcome it." This man Caleb is he of whom God spoke, saying, "But my servant Caleb, because he has a different spirit . . ." (Num. 14:24).

This, my young friends, is what we resolutely believe Scouting should do for you. It should make you the possessor of a different spirit—a spirit that can look into a new, different, enlarging, challenging, demanding world and be resolved to go out into it and possess it.

We believe, as Sir P. Sidney said, that "courage ought to be guided by skill, and skill armed with courage." It is as you learn your Scouting requirements and practice them that courage and skill will grow. And back these requirements up by a consecrated faith.

It is not an easy world in which we live and I would be the last to try to deceive you or to urge that

you take a Pollyanna attitude toward it. The challenges you will face are great, the difficulties are enormous, and there will be times when you must stand against the tide—the tide of terror, the tide of conformity, the tide of timidity; when you must step out from the midst of the crowd and say, "Let us go up at once and possess it." There are times when you must hear the clarion call of duty, honor and country, as you, young Scouts, have been taught them and as you reaffirm each time you say,

On my honor, I will do my best
To do my duty to God and my country,
And to obey the Scout law;
To help other people at all times;
To keep myself physically strong,
mentally awake and morally
straight.

Or as you Cub Scouts learn, "I, (you put in your name), promise to do my best to do my duty to God and my country, to be square and to obey the law of the pack."

Dare to be men of different spirits. Dare to be true Scouts. Dare to be true men of God! END

AT YOUR SERVICE

A handy fact book containing data on American churches called *The United States and Its Churches—Some Facts and Trends* has been compiled by Lauris Whitman and Glen Trimble. With the help of maps, pie-charts and graphs, the trends of our shifting populations, geographical religious makeup, population data, distribution of Protestants by major denominations are revealed. The booklet is available for 50 cents from the Division of Home Missions, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.

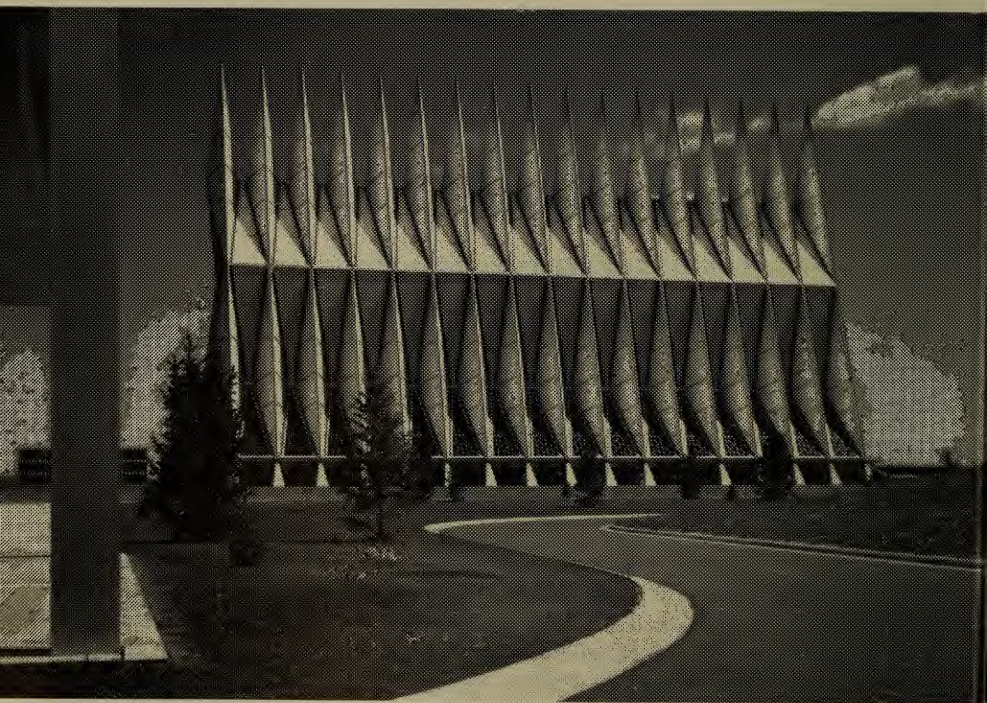
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The Reverend Allen R. Blegen of Illinois (130 W. Liberty Drive, Wheaton) has produced a twelve-inch Hi-Fi record on how to increase your income and build an estate. We haven't heard it, but it costs \$3.98. We can't help wondering if selling records is one of the ways!

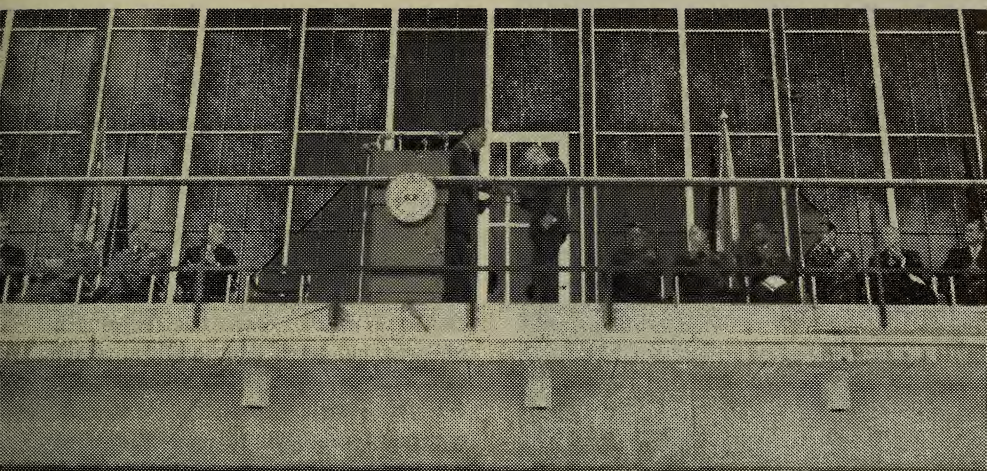
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The Interchurch News is an eight-page news magazine published by the National Council of Churches containing popular reports on local and national cooperative work of denominations, council of churches, and the major issues of today's world in which the churches are involved. Subscription price is \$2.00 per year; but when a minimum of twenty subscriptions are mailed to one address, the price is cut one-half, or \$1.00 per year. The Managing Editor writes: "Particularly for men and women away from home, *Interchurch News* is good reading." Send orders to *Interchurch News*, 475 Riverside Dr., New York 27, N.Y.

New Air Force Academy Chapel Is Dedicated-- September 22, 1963

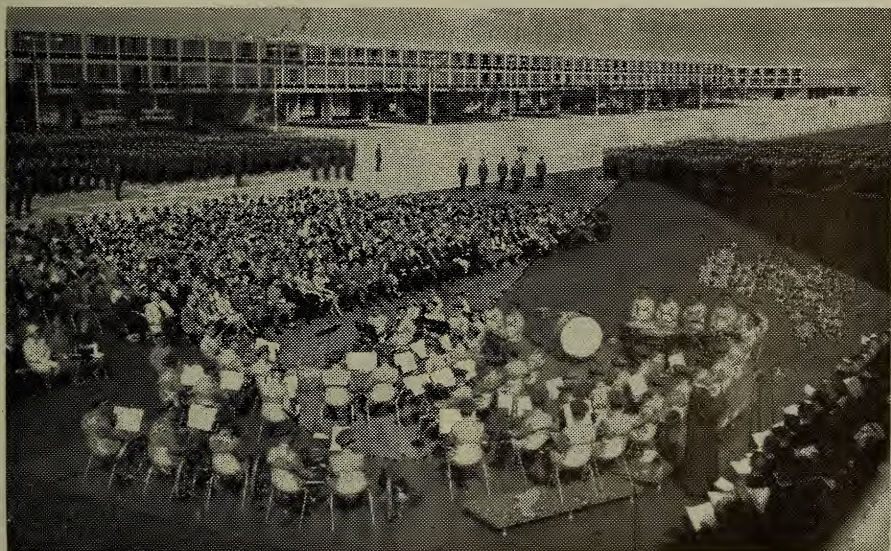


The seventeen spires of the U.S. Air Force Academy interfaith chapel tower 150-feet skyward. The chapel is unique in that Protestant, Catholic, and Jewish services can be held simultaneously. The Protestant nave will seat 900 cadets; the Catholic, 500; the Jewish synagogue, 100. In addition to the three naves, there is a meeting room for the use of any religious organization which may not wish to use any of the three chapels.



Maj Gen Robert H. Warren, Superintendent of the Air Force Academy, presents symbolically the key of the Academy chapel to Chaplain, Col, George J. Cameron, Protestant Cadet Chaplain, during dedication ceremonies.

More than 8,000 guests, cadets, and visitors attended the official dedication ceremonies that marked the opening of the interfaith chapel at the U.S. Air Force Academy, Colorado Springs, Colo., on September 22, 1963.



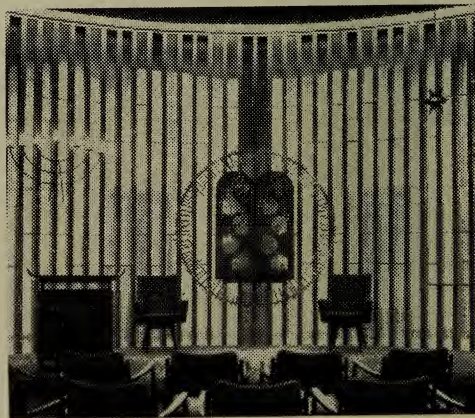


The wall behind the altar in the Catholic nave, shown in this picture, is an abstract mural of glass mosaic of varying shades of blue, turquoise, rose, and gray. Superimposed on the mural are two marble figures: Left is Our Lady of the Skies (The Blessed Mother) and right is the Guardian Angel. Above and between the two figures is a marble dove, symbolizing the Holy Ghost. A single slab of polished marble forms the altar.



The Protestant nave is above terrace level with a broad flight of steps leading to the vestibule. Stained glass panels suffuse the room with multi-colored light. Behind the altar is a curved 14-foot wall covered with pastel shades of glass tessera. The top of the Holy Table, 15-feet long, is a single slab of marble. The pulpit is circular in shape and cut from solid blocks of marble. Since the chapel will be used by more than one Protestant denomination, many of the accouterments are removable in order to make the chancel acceptable to any Protestant group who might wish to worship in it.

This picture shows a part of the first specially-designed place of worship built for Jewish services on any U.S. military base. It is in the interfaith chapel and is a "circle within a square." The outside walls are purple stained glass panels, alternating with green and blue stained glass strip windows. The inner circular walls are panels of seeded translucent glass alternating with stanchions of cypress. The Israeli Air Force donated the 1,631 pieces of Jerusalem brown stone used in the foyer.



David Jones--Patriot Preacher

Chaplain David Jones of the Revolutionary and Indian Wars, about whom Mr. Winters writes, is buried in the churchyard of the Baptist Church in the Great Valley, Wayne, Pa.

AND I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, *which is* great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses." Using this text from Nehemiah 4:14, the Reverend David Jones stood in his pulpit of the Log Meeting House of the Baptist Church in the Great Valley in the spring of 1776 and preached a sermon entitled "Defensive War in a Just Cause, Sinless." He then asked for and received a leave of absence from the church and joined General "Mad Anthony" Wayne as chaplain to the American troops, a service which was to span three wars!

He was quite a man, this Davey

Jones—a tremendously forceful speaker, and, apparently, unsurpassed in his ability to rally the soldiers and the people to the revolutionary cause. In fact, he was so vehement in his oratory the British put a price on his head and several times tried to capture him. During their march to Philadelphia in September, 1777, the British camped near the Meeting House and, not finding Jones, took more than \$400 worth of household goods from the parsonage, destroyed or burned on the parsonage farm 135 panel of fence equal to 810 rails, and took from the Meeting House "2 pewter dishes—2 pewter pints—1 diaper table cloth—1 Bible of the English Language—a change of raiment for the administration of baptism, viz. 2 linen shirts, 1 pair

linen drawers, the lock of the chest the goods were in—the sexton's tools for burying, 1 grubbing hoe, 1 spade."

Jones's life before the Revolution did not predict such violent later action. He was born of Welsh parents at New Castle, Delaware, on May 12, 1736, and at the age of twenty-one he was baptized into the fellowship of the Welsh Tract Baptist Church. Educated at Hopewell Academy in New Jersey, he decided to pursue theology, and became somewhat of a scholar in Latin and Greek. He was ordained on December 12, 1766. In the early '70's he went on two missionary journeys among the Indians of the Ohio Valley, returning in 1774 to become pastor of the Baptist Church at Freehold, New Jersey. In 1775 he became pastor of the Baptist Church in the Great Valley, located about one mile south of the future Army encampment at Valley Forge.

In appearance Davey Jones was fairly tall for the day and quite thin, with a rather long nose and sharp features. In manner of dress he was a bit of a dandy for he always wore the cue, the cockade hat, the breeches, the shoe and knee buckles; in short, Davey Jones wore the dress of a gentleman of "ye olden time."

His patriotic zeal is evidenced by many activities and I will relate but two. Here is a portion of a very interesting letter written by General Anthony Wayne to Benjamin Franklin.

Ticonderoga 29th July 1776

Dear sir, we are so far removed from the seat of Govern't or the free and independent states of America—and such an Insurmountable Barrier, Albany, between us that not one letter, or the least intelligence of anything that's doing with you can reach us. Through the medium of my Chaplain (David Jones), I hope this will reach you as he has promised to blow out any man's brains who will attempt to take it from him.

Apparently the letter reached its destination, although we do not know if the chaplain had to carry out his promise!

Another story about his activity happened while he was encamped with the Continental Army at Valley Forge during the winter of 1777-78. He had obtained a furlough to visit his family, the parsonage being about two miles from Washington's headquarters. As he was returning on the road which went past the White Horse Tavern, he saw a dragoon's horse tied to the post in front. He went into the tavern with his pistol cocked. On opening the barroom door, he saw a British dragoon very leisurely drinking and little expecting a surprise. "Surrender," cried the chaplain, "You are my prisoner." The soldier saw resistance was useless as the chaplain had taken the precaution to secure the soldier's pistol and weapons. The soldier then was ordered to mount and the chaplain, also mounting, made him ride on before. Word was passed, and when they arrived at

headquarters the whole camp was assembled to witness the novel scene of the chaplain with a prisoner. The event created much merriment among our forces, and the story was carried to the British Army then in possession of Philadelphia. In the course of time the captured dragoon was exchanged and reached his own troops, but he was so ridiculed for having allowed himself to be captured by a chaplain, that he deserted—to escape the raillery and the taunts of his fellows.

Following the Revolution, David Jones returned to the Valley Church but only until 1794. General Wayne had been appointed commander of the American Army and was leading his troops to put down an Indian rebellion in northern Ohio and Indiana and Jones again joined him as chaplain. He served with the Army until 1796 and then sadly returned to the Valley leaving the body of his beloved general buried on the shores of Lake Erie. Wayne had succumbed to pneumonia.

ONE would think that Davey Jones had earned a well deserved rest, and for sixteen years he did follow the quieter life of a pastoral ministry. The congregation had outgrown the twenty-eight-foot square log Meeting House which had been built in 1722, and a new Meeting House of Valley limestone was erected in 1805. Dr. Jones spent some of his time, as ministers did and do, in theological debate with his fellows over the doctrinal dif-

ferences of the era. We have two books which he wrote. One is entitled "A True History of Laying on of Hands upon Baptized Believers as such: in Answer to a Hand-Bill, Intitled, A Brief History of the Imposition of Hands on Baptized Persons; Published by Samuel Jones, DD. Wherein His Mistakes are Attempted to be Corrected." Dr. Jones was in favor of "laying on of hands."

In 1811 he wrote "Peter Edwards' Candid Reasons Examined, and Answered." In this effort Jones states his opposition to the practice of infant baptism, and to give you a sample of the way he wrote here I quote the first *sentence* of his preface. "All christians profess to receive the holy scriptures as a directory in faith and practice, and to believe that the mind of God is plainly revealed; or otherwise, there is no revelation at all; for if our duty to God, and obedience to Christ, is not plainly expressed, but left to analogy and inference, then all is left to the ingenuity or imagination of man which varies according to education and interest, or erroneous principles embraced." One can easily see how the revolutionary spirit held Dr. Jones for, by my count, there are seventy-six words in this sentence!

On July 4, 1809, the body of General Anthony Wayne was reinterred in the cemetery of St. David's Episcopal Church at Wayne, Pa. The preacher who delivered the sermon at this service was the Reverend

David Jones, and we can all well imagine the depth of feeling he must have known at this moment.

In June of 1812 the American Congress declared war against Great Britain and Davey Jones—now seventy-six years of age—again volunteered as chaplain. He was accepted and assigned to the Northern Department of the Army serving on the Canadian Frontier. We have the record that an officer of that Army said, "When the venerable chaplain arrived at the lines he held religious service, and such was the patriotic fervor of the prayer with which it was concluded that the troops spontaneously responded with three hearty cheers!"

When Jones returned to the Valley in 1814, he did not have to carry the full load of the pastorate for there were several other men in the congregation licensed to preach including his son, Horatio Gates Jones. He was in great demand as a public speaker and his last public address was given on September 20, 1817, at the dedication service for a monument erected at the site of the

"Paoli Massacre." It must have been a great moment for him, and though we do not have an exact text of his address, we do know that a large crowd had assembled to hear "the old man eloquent," that he did speak of the night of the "massacre" where he had himself narrowly escaped death, and that his words were ended with a mighty cheer from the crowd.

He died February 5, 1820, in his eighty-fourth year and was buried less than fifty feet from the Meeting House which was erected during his ministry.

This then—in a very brief fashion—was the Reverend Doctor David Jones, preacher, chaplain, theologian, missionary, pastor, and, above all else, patriot. While we may disagree with him intellectually, we cannot fail to feel deep pride that he is a part of our heritage, and to know a renewed sense of inspiration as we contemplate his zeal in the pursuit of the freedom we all hold so dear. As the soldiers said then, we may well repeat today, "Three cheers for the chaplain." END

QUOTES

Bad habits are like a comfortable bed: easy to get into, but hard to get out of.—F. G. Kernan. . . . The guests who are always welcome are those who know when it's time to go home.—Anna Herbert. . . . The peak years of mental activity are undoubtedly between the ages of four and eighteen. At four we know all the questions; at eighteen we know all the answers.—Gene Yasenak. . . . The human race will continue to be at sea until we realize that we are all in the same boat.—H. E. Martz in *Quote*. . . . With the way tuition has gone up education is almost as expensive as ignorance.—Eugene Bertin in *Pennsylvania School Journal*.



PREACHING CLINIC

JAMES T.
CLELAND

An Easter Meditation

LAST summer, at the Duke Clinic in Preaching, the disciples present were given the opportunity to criticize the homiletical efforts of the faculty. The students loved it! You deserve a similar tit for tat. Since you will be reading this article in the Lenten season, let me offer, for your analysis, an Easter message preached in the Duke Chapel in 1962. As you read it, there are two things to be kept in mind about the Clelandian homiletical theory.

First, "bi-focality" is the key word. The preached Word is like an ellipse in that it has two foci. One is the eternal Word of God, the same yesterday, today, and forever. The other is the immediate contemporary situation of the folk in the pew. These two are held in constant, conscious juxtaposition, each affect-

ing the other, each indispensable to the other.

Second, the Easter service is not the place for a long sermon. Music, choral and instrumental; thanksgiving, in prayer and hymn; the reading of the Word, chunks of it—these are the wise means of proclaiming the central fact of our faith: the raising of our Lord from the dead by the power of God. The message is no new story. It is an attempt to voice for the congregation what is already in their hearts. Therefore, the sermon yields to the meditation: a short proclamation to widen and deepen and heighten that which pulpit and pew together already believe about this given day.

The question for you to answer as you study this meditation is whether or not I was able to live up

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to my own two norms! (This is to ignore a more basic question: "Are the two norms valid?")

"Three weeks ago today, about 8:30 in the morning, the telephone rang, and a voice said: 'Dr. Cleland, I think you should know that five of our senior student nurses were killed in an auto accident just after midnight in Florida.' I alerted the Chaplain to the University and the Chaplain to the Hospital. Then we headed for Hanes House (the nurses' dormitory). There were many jobs to be done: Parents to be located and notified; student nurses returning from vacation to be told; arrangements, of all kinds, to be made. A numbing air of unbelief surrounded us. All we wanted to do was to waken from a shocking nightmare. But the report was true. It was confirmed and re-confirmed. We had to accept and to cooperate with the inevitable. One memory remains vividly with me from that morning. It was the reaction of a senior student nurse. Through her controlled tears, she said: 'It isn't fair; it isn't right.'

"It isn't fair; it isn't right. I don't know if that student nurse knew it, but she was expressing a Christian conviction about death. Death isn't fair; death isn't right. A statement something like that is part of our faith. Paul described death as 'the last enemy' (1 Cor. 15:26). We know what an enemy is; that which is hostile to our welfare; that which seeks to destroy what is the good for us. Paul was not mealy-mouthed

about death. Death was what annulled the very meaning of life. The fear of death was probably more powerful and more widely diffused in Paul's day than in ours. That is partly due to the fact that the life expectancy was so much shorter. It was necessary for Alexander the Great, and even Augustus Caesar, to start conquering the world before they were twenty, so that the job might be finished before they were supposed to die in their thirties. We can talk of death as a blessed release, a great mercy, even as a coronation, as the life span lengthens to seventy, eighty, ninety years. But do we, each of us, ever think of his own, her own, death in these terms—release, mercy, coronation? Or, isn't death still the enemy?

"Death is the fact which floors us, both literally and figuratively. Isn't that why we surround the dying with evasions, or with lies told in love, or with heavy silence? Death is the conclusive and decisive power before which all our vaunted efforts are futile, and all our longings are vanity. It makes nonsense out of what seemed to be sense. Hamlet is alive, but Shakespeare is dust. Does that make sense? *Paradise Lost* is enduring, but Milton's eyes are even more sightless than when he wrote it. Beethoven's *Fifth* is always new, but the composer is deader than ever. Add to that the mocked, crucified body of the itinerant prophet from Galilee, who talked about the merciful and the peacemakers and the pure in heart, and we begin to sus-

pect that life *is* 'a tale told by an Idiot' (with a capital 'I'), 'full of sound and fury, signifying nothing.' Here is a verse from the Old Testament which sums up the impermanence of life in a very simple simile: 'We must all die, we are like water spilt on the ground, which cannot be gathered up again' (2 Sam. 14: 14).

"If away deep down inside of us, as far down as we can feel, we believe that life is only 'a poor player that struts and frets his hour upon the stage, and then is heard no more,' then we are living in a Good Friday world, with the lanterns darkened in the churches, the altars decked in black, and the candles snuffed out. If we believe that death is the *finis*, the final curtain rung down on a stupid tragedy, then we ought to gather for worship on Friday, if we worship at all. If this is all there is to life, then it isn't fair; it isn't right.

"But this is not the *Christian* faith. We do not gather for worship regularly on Friday. The Christian religion did not cross frontiers and centuries because it preached death, a crucified Lord, a corpse for a God. This is not the sign in which it conquered. It broadcasted the defeat of death, the vanquishing of the tomb, the ravishing of the grave. Resurrection was its shout of triumph, and the first day of the week was renamed the 'Lord's Day.' This is the faith which conquered the world: that Jesus Christ was *not* holden of death. Now, this may seem

to some folk absurd, wrong, wishful thinking. Maybe it is. Yet it is the faith, the Christian faith, the faith which reared this chapel. Listen to Paul again: 'If Christ has not been raised, then our preaching is in vain and your faith is in vain . . . your faith is futile' (1 Cor. 15:14, 17). We know what kept Paul, and keeps us, going: death does not end all. It is an enemy, the last enemy. Yes, but the Resurrection is the earnest that death will be destroyed. When we believe that, there may still be sorrow when it strikes, but it has lost its sting and its supremacy. It is done for.

"That is why Easter is organ and trumpets, and 'Worthy is the Lamb,' and 'Alleluia,' and a long scripture lesson about the Resurrection, and hardly any preaching. The whole service broadcasts the good news. And that is why at the memorial service for our five nurses the altar-frontal was, as it is today, gold and white—not black—for victory and ultimate joy. This is the Christian answer to the cry: 'It isn't fair; it isn't right.' Granted, it isn't, but God through Christ made it right for us. That is the Easter faith.

"Therefore, let us rise and sing in joyous confidence 'Christ the Lord is risen today. Alleluia!' Mrs. Hendrix, give us full organ, both organs. Professor Young, lead the choir as they have never sung before. Congregation, join with them. This is our answer to death, our affirmation of faith for these five nurses. Alleluia!"

END

U. S. Naval Hospital— St. Albans, N. Y.

TO serve as a chaplain at this Navy hospital is a very rewarding and deeply satisfying ministry. Among the sick who constitute our nearly constant census of seven hundred bed patients, there is great need for the chaplain's services. He has an extraordinary opportunity to bring the healing, life-giving ministry of Christ to the sick and despair-

ing, as well as to the hopeful and healthy who are recovering from their illnesses and are gaining a new awareness of the basic truths of life. His is also the privilege of taking the hand of one who is entering the valley of the shadow and of walking part of the path toward the Good Shepherd with him. Except on the battlefield or in combat conditions

Aerial view of the U.S. Naval Hospital at St. Albans, N.Y.



aboard ship, no ministry is more deeply needed.

This ministry at St. Albans has range as well as depth. The hospital is the chief air-evacuation center for our armed forces in Europe, as well as the Mediterranean area. St. Albans has the further distinction of being one of the best-staffed and best-equipped hospitals in the New York area, employing the latest techniques of surgery and medical treatment, such as open-heart surgery, the artificial kidney machine, and advanced radiation therapy. Among the various departments are those specializing in tuberculosis, urology, eye-ear-nose and throat, heart disease, gynecology, and neuropsychiatry.

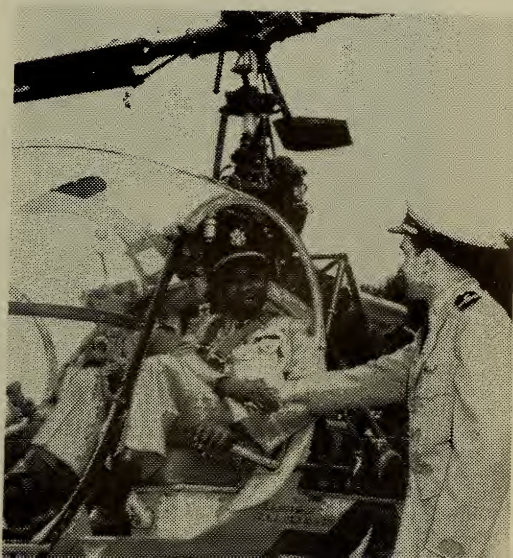
Our patient population is quite varied and includes officers and enlisted men from all the services, their dependents both young and old, as well as retired Service people and their families. In a morning's rounds, it is the rule, rather than the exception, to greet patients of very diverse backgrounds: a seaman apprentice with the mumps; a general, U.S. Army, with a coronary condition; an elderly mother of an Air Force officer suffering from arthritis; a young Navy wife suffering from lymphosarcoma, whose husband is a radioman in the Mediterranean; a chief from the "boats" who is troubled by unexplained headaches; and so on, from ward to ward.

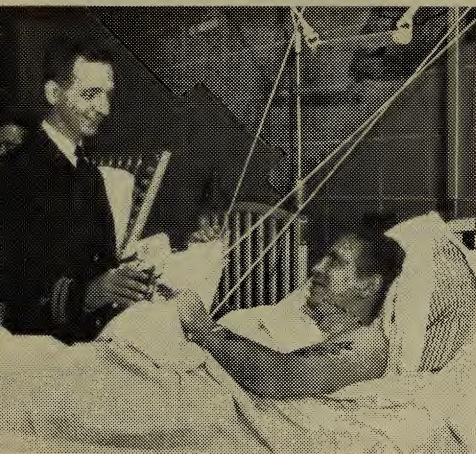
In addition to the patients, there are approximately seven hundred



CDR E. J. Dunn, CHC, USN, Catholic chaplain, is shown visiting with one of the patients at St. Albans.

Lt Gordon S. Cook, CHC, USNR, Protestant chaplain (right), is saying good-bye to Chaplain (Capt) Joseph A. Davis, stationed at Fort Hancock, N.J., who had helicoptered in to visit his sick wife.





Lt Rufus B. Fink, CHC, USN, Protestant chaplain, brings new reading material to one of the patients.

staff people aboard (about 250 officers and 450 enlisted, both men and women) and, as well, some four hundred civilian personnel. In the midst of this total compound population of about 1,800, our chaplains' department comprises three Protestant chaplains, two Catholic chaplains, and the services of a local Rabbi, who ministers to the Jewish patients and personnel on board.

The chaplain's work is varied and intensive. There are the constants of religious duties and Divine Services; daily ward visitation and patient-personnel counseling; correspondence with relatives; the usual, necessary paper work; Navy Relief cases and Red Cross referrals; and the extra demands of "duty days" with late night calls to comfort those seriously ill or bereaved.

Our religious program is enhanced by a lovely, large sanctuary, having a revolving, tripartite altar which accommodates services for Protestant, Catholic, and Jewish faiths. In addition, there are three smaller meditation chapels for these faiths, which are available at all times, to meet the devotional needs of all who may wish to come apart and pray. As one stands in the large sanctuary with its revolving altar, one can easily imagine the beautiful praises that have risen to God from this place, like a fragrant incense, from the many services that have been offered here across the last twenty years. In a very real way, one senses that there has been achieved here some fulfillment of the

CDR Paul F. Bradley, CHC, USN, Senior Chaplain, Catholic, is shown counseling with one of the patients in his office.





Lt Harvey M. Tattelbaum, CHC, USNR-R, Jewish chaplain is shown holding a worship service in the small Jewish chapel.

ancient prophecy: "My house shall be called a house of prayer for all peoples" (Is. 56:7).

In the vast complex of medical and surgical ministrations at St. Albans, we chaplains strive through prayer and compassion to be the instruments of God's help and healing to the sick and afflicted. As we

make our rounds, we are constantly confirmed in our belief in the great need for spiritual ministration to the sick. The concomitants of sick bodies are sick souls. We rejoice in the fact that the Gospel brings light and healing to the afflicted, making man's extremities God's opportunities.

END

LCDR C. W. Solomon, CHC, USN, Protestant Chaplain, is visiting with patients in the tubercular ward at St. Albans Hospital, N.Y.



Your Private Chapel

Text: *"Have you seen what the elders of the house of Israel are doing in the dark, every man in his room of pictures?"* (Ezek. 8:12)

THE words of our text form an ancient picture of a great cathedral church, and an inner chapel, hidden away, underneath. All these long centuries later what Ezekiel saw graphically symbolizes the spiritual realities of our modern lives. Majestic temples are still being built. They deny and challenge the materialistic atheism which has not God in awe and regards reverence as superstition.

We are grateful that, in spite of the contemporary functional fashions in modern church edifices, the day of Gothic splendor is not past. From the windows of our home in Washington we have been beholding, across these past months, the rising of the central tower of the Washington Cathedral which has been building for half a century. That tower, reaching skyward, when completed will be higher than the

Washington Monument. It will be the pinnacle of all structures in the most important city of the world. There it will witness with potent voice, across the years which beckon as that great Gothic fabric is carried to fulfillment.

Speaking of that growing Cathedral, it was not a preacher but an outstanding layman, once a United States senator, who declared: "While I yield to no man in love of my country and respect for our form of government, I unhesitatingly state my belief that the survival of the United States is destined to be determined not on any wise legislation of which Congress is capable, but by the unchanging faith for which the Cathedral stands."

Well, by this time you will think, I am sure, that this message is about the voice of the cathedral. But what I am really thinking about is that



The lovely Gothic Chapel at Mercersburg Academy, Mercersburg, Pa., where this sermon was preached.

when we enter a cathedral church, or any church for that matter, we take with us our private chapel. Each one of us has such a shrine inside his own personality. The solemn fact is that it is never what we do and say within the hallowed walls of any temple which determines our spiritual status. It is really what we bow down to at the altar which is at the very center of our being. You bring your private chapel into any public sanctuary you enter and you take it out with you. For, after all, a person's attitude to God and to his fellows is never indicated by his public "gold fish bowl" performance. In a public sanctuary he may go through pious forms when even prayer may be an

exhibition on a busy corner to be seen of men, as Jesus put it. The acid test always is to what do we bow down in our private chapel where on the walls are enshrined the symbols of the gods we really worship. The same man may be a pillar in the public temple and a pagan in his private chapel.

The Prophet Ezekiel, in a vision recorded in the Bible, was shown a secret door in the great Jewish temple. Opening the door and descending he was amazed to find a sort of subterranean room where bowing down to representations of vile and repulsive things were some of the very same leaders of Israel whom he had seen piously worshipping in the spacious cathedral above. As he gazed in incredible and shocked surprise, his mysterious conductor whispered, "Do you see what these national and religious leaders do in the dark? Every man in the private chapel of his own imagination?" (See Ezek. 8:12.) In that story is mirrored a hideous possibility. It suggests that in the life of everyone of us, in addition to the public temple, where all actions and attitudes are scrutinized, there is a hidden chapel where what goes on is not advertised. But in that chapel there is an altar of devotion. On its walls are the symbols of the things which really capture the heart and the desires. No matter what we may sing in the great congregations we may betray in our private chapel the very principles which, in matchless precepts, fell

from the lips of that one who was, and is, the loveliest and best!

We are told an amazing story regarding the models Leonardo da Vinci used for the faces of the thirteen figures on his canvas as he painted his immortal picture, *The Last Supper*. Only after prolonged search did the artist find the face that satisfied him as a suitable model for the features of Jesus. He found him in the glorious Cathedral of Milan. It was the face of a noble and handsome youth who sang in the cathedral choir. The artist spent long years on that depiction of *The Last Supper*. He came to a time when he was seeking a face, sufficiently villainous and degraded for his conception of Judas. Finally he found one. It was the countenance of a hardened convict in a Roman prison. Imagine da Vinci's astonishment and dismay when he discovered that this confirmed criminal, who sat for Judas, and the attractive youth, who had served as the model for Jesus, were the same person. From the choir of the cathedral he had gone on to defile his private chapel.

Phillips Brooks was thinking of the "hidden room" in each life when he said in unforgettable words. "To keep clear of the need of concealment, to do nothing which one might not do out in the middle of Boston Common at noonday. I cannot tell you how . . . that seems to be the glory of a young man's life—it's an awful hour when the first necessity for *hiding* comes."

Now one of the essential features of our private chapel is a good-sized mirror. Nearly always the public sanctuary stresses windows but in the hidden chapel the glass is a looking glass. St. James tells us that there is always the danger of looking at ourselves, as reflected in a mirror, and then straightway forgetting what manner of person we are. Now the glass our day is stressing is the telescope. With keen curiosity we are looking out at the universe and planning even to invade the moon and Mars and Venus. It is a time when our minds are largely occupied with things outside ourselves. Psychiatrists, whose offices are crowded with those who have some maladjustment of personality, tell us that the hardest thing they have to do with these moderns is to get them candidly to look at themselves. It is said that back in the days of merry England, Queen Elizabeth had all the mirrors taken out of the palace. That was because she did not like what the "glass" told her—which was, that in spite of the obsequious compliments of the courtiers she was an overdressed, far from attractive, aging woman.

But on the wall of our private chapel, conspicuously placed, so that we cannot escape its revelation, is a mirror. That looking glass will save us from certain illusions and delusions which the wheels within wheels of today's world encourage. For, because we can drive high-powered cars, and because we can bring to

pass that which seems like magic in the realm of seeing and hearing by simply pressing buttons and turning dials, and because we can rocket through the skies with incredible speed, we are likely to assume that, therefore, we are superior persons.

Many today get the impression that because they have so many mechanized slaves working for them that they, themselves, are masters when really they are slaves.

That mirror in the hidden room will reveal how much there is in your life of the deadliest poison there is on this earth. The harvest of this deadly drug is heralded in the headlines of today's paper which tell of appalling atrocities and tragedies growing out of man's inhumanity to man. It is a poison which makes slaves of any person who, becoming an addict, lets it have its way and its sway. That paralyzing poison is hate. Hatred takes everything worthwhile and gives nothing in return. Its poison is distilled out of one's own blood, health, sleep, and normal regard and respect for others. Its unreasoning obsession is revenge. When Lincoln was asked why he did not show any spirit of retaliation because of some utterly false and insulting things said about him, he replied gravely that he never thought it paid. That illustrates what Emerson said about the martyred president, "His heart was as large as the world and yet it had no room for the memory of a wrong." In his private chapel, the Great Emancipator never enter-

tained hate. He knew that hatred always takes one down to the level of the one who has done us evil. It allows the one who has transgressed against us to put to our lips his own devil's brew of malignity. A man who, across the long years since my student days, has taught me much in the school of life, gave me something that long ago I inscribed deeply on the tablet of my memory, "Hate always makes the hater unhappy." Then, why should I give someone I hate the pleasure of making me unhappy? Why should I let him make me indulge in thoughts that are to me as black coffee at bedtime?

A well-known preacher tells how shocked he felt when a church member, who sang lustily of love, in the public congregation, but practiced hatred in his hidden room, said with diabolical satisfaction, "There was a man who once did me a wrong and I waited for 12 years to get even; but, I waited until I had the chairs sold from under him. Then I drew a long breath and said, 'My God, but that's conquering!'" If one could see that spirit of hatred, see it loose in the world today in its stark horror, stripped of all its false pretenses, it would make one gasp. When one deliberately cultivates hatred in his inner chapel, he is committing spiritual suicide.

Then, when that hateful thing "Hate" is welcomed and given a place in your private chapel there is more than likely also to be admitted its twin, "Envy." No wonder

one of the Ten Commandments, the foundation stones of morality on which men have climbed from the cave to the cathedral, is, "Thou shalt not covet." In the tangled tale of human behavior no emotion is more dangerously potent than *envy*. If one yields to its siren temptation, at last it eats like a canker and destroys the very fiber of character. To put it under one's feet is to achieve moral grandeur. He who is conscious that envy has found lodgment in his soul, who knows someone whose success creates a feeling of resentment and covetousness in his heart, and calls for expressions of depreciation and criticism, should closely examine himself and cast himself humbly on the mercy of God.

One of the most difficult of all spiritual exercises is to praise excellence by which we are surpassed. A very able and well-known preacher, who proclaimed the gospel of love to great throngs in public worship services, had constantly to fight the specter of envy which tried to join him as he knelt alone in his private chapel. Listen to his surprising confession: "Envy is my hurt and today I have been seeking grace to rejoice exceedingly over the success of others, even when it casts me into the shade." Biographies contain many moving examples of men who have scorned to allow envy to take a place in their hidden room. They have despised themselves when the looking glass indicated that their eyes showed the slightest inclination

to gaze with regret at the attainments of others. In the early years of the last century the most popular poet in the English-speaking world was Sir Walter Scott. Then, some poems by Lord Byron began to appear. Now, Sir Walter attained his immense vogue before a line of Byron's was published. When Byron's first volume of poems appeared, an anonymous reviewer concluded his laudatory comments by declaring that in the presence of such products of genius, Sir Walter Scott could no longer be considered the leading poet of his day. People naturally wondered how Sir Walter would react to a literary criticism which, if accepted, would remove him from the throne he had occupied and place the laurel he had worn by popular consent on another brow. Not for sometime after was it discovered that the anonymous appraiser of Byron was Sir Walter, himself! What glorious generosity, what magnificent magnanimity as Scott candidly recognized Byron's poetic powers, cordially appreciated them, and unselfishly acclaimed them. In his private chapel Sir Walter Scott was not ashamed of what he saw in the mirror.

Now, often growing out of envy, there springs perhaps the blackest of a disgraceful trio. It is *slander*. Slander, of course, has to do with what we say about other people. In our public sanctuaries we find on the altar a cross. It was slander that nailed to that ancient instrument of torture the Master we adore.

It has been truly said that no man is better than his gossip. He may preach like an archangel, he may work like a Trojan, he may give like a prince, but it is by his gossip, his ordinary talk, he must be judged. It is in conversation with his chums and cronies that one stands revealed. It is in an intimate circle, especially in what he says about someone not present, that you have the measure of the man.

Years ago I remember asking a farmer's wife what her estimate was of their preacher, who had the reputation of being unusually eloquent in the pulpit. She replied, as she thought of his careless conversation, "He's like a cow who gives a pail of fine milk and then kicks it over." She was judging him not by his words in the pulpit but by what he said in his conversation out of the pulpit, especially his comments about people.

A thousand years before Jesus was born it was said in the Old Testament, "They have sharpened their tongues like a serpent; adders' poison is under their lips" (Ps. 140: 3. KJV). In one of his immortal psalms, David asks the question "Who shall dwell on thy holy hill?" Then he gives as part of his answer, "He . . . who does not slander with his tongue" (Ps. 15:1, 3).

Tennyson was thinking of the reputation wrecks left by malicious gossip in his lines about Vivian, who let her tongue rage like a fire among the noblest names defaming and defacing "till she left not even

Lancelot brave, or Galahad clean." Of course, every psychologist knows that bitter denunciation of everything and everybody is mostly self-revelation. What graves of fond hopes have been dug by words barbed by personal dislike and unfair and untrue charges, when the maligned one has not been present to defend himself against false witness. The famous Scotch preacher, Alexander Whyte, was often heard to repeat reprovingly, "Who in my presence slanders absent men can never, at my table, sit again."

Regarding one of the men depicted on its pages, a modern novel says, "He could whisper away a character by an innocent interrogation. He could destroy a high reputation by a shrug of the shoulders. He could assassinate a soul by silence when silence became the strongest weapon."

No wonder the book that with its moral X-ray knows us best, shouts at slanderers that desperately needed admonition, "Let him keep his tongue from evil and his lips from speaking guile" (1 Pet. 3:10). Jesus declared solemnly, "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Mt. 12:36, KJV). Words that once let loose may blight and wound, and leave a festering sore would often be stopped before they passed the lips, if any one of the deadly trio—hate,

envy, slander—were halted by a sentinel at the gate, ready to bridle the tongue by the simple yet searching test—"Is it true, is it fair, is it necessary?"

May I close by saying that the master of our hidden room, our private chapel, is *our own will*. It is not your heredity, it is not your environment, it is yourself—*it is you!*

Years ago there was an old hermit who lived in the mountains of Virginia. Though uneducated in the schools he was wise to an uncanny degree, gifted with rare insights which had come by communing with nature and nature's God. Some mischievous boys of the village plotted to have some fun with the queer old patriarch. One of the youngsters said to the others, "Let's fool him and show him he doesn't know as much as he thinks." Said the leader, "I'll take a live bird, hold it in my hand, and ask him what it is. When he says 'a bird,' I'll say, 'Is it dead or alive?' If he says 'dead' I'll let it

fly away. If he says 'alive' I'll crush it." So, they found the old man sitting at the entrance to his hut in the woods. Quite abruptly they broached the question, "What is this in my hand?" "Well, my son, it looks like a bird you've caught." "Right. Now tell us, is it dead or alive?" The old man fixed his eyes on his boyish visitors. He gazed at them so long they were embarrassed. They repeated the question, "Is it dead or alive?" Then came his answer, "It is as you will, my son!"

And so, the final consideration has to do, not with the soaring arches of some majestic cathedral. It is suggested by the preacher-prophet, Ezekiel, as he says, "Have you seen what the elders of the house of Israel are doing in the dark, every man in his room of pictures?" (Ezek. 8:12).

The supreme test is still what is cultivated in that hidden room, your private chapel. What is exhibited there will make you or mar you—it is as you will. END

LIKE HEAVEN

I suffer with the abused,
the sick,
with old people and little children.
This softness is a burden,
until I lift my hand
to comfort them.
Then I know happiness—
a happiness like heaven.

—Lora M. Conant

Lenten Series at Sheppard

This is what one chapel did to present vividly the Easter story.

IN a darkened chapel, with only a spotlight playing on the costumed character before the altar, the chaplains at Sheppard Air Force Base have established a tradition for a dramatic Lenten devotional series by playing the role of the personalities who were a part of the Crucifixion scene. Based on the first person accounts by O. P. Kretzmann and A. C. Oldsen in their *Voices of The Passion* (Augsburg Publishing House, 1954, \$2.00), and other source materials of the individual chaplains, the Wednesday night presentations have the aim of bringing a message from each life represented to modern-day followers of Christ.

While there is some attempt by the personality to justify his actions and the hint is made that people today are linked in his guilt by do-

ing the same things in a different way, the total effect of the message is more positive. Viewed from the look across the centuries, from what has happened since, the implication is that the action and response would have been different. This remorse insists that people who have gained this knowledge need not make the same mistakes. Thus, the challenge to the ever-present tendency to betray, deny, evade, and scheme for personal gain makes the series more than the acting of a story for the worshipping congregations.

To accomplish this effect, the characterization is preceded by a worship service with hymns of the cross, the Passion history in related scripture selections, and appropriate special music. The simple setting is all that is necessary to make the dramatization effective. Even the



Chaplain, Maj, E. V. Johnson as he portrayed Judas, Betrayer of Jesus.

spotlight problem can be solved by placing a 2" by 2" metal square with a small hole in the center in an ordinary slide projector beamed from the balcony. The ingenuity of chaplains is adequate to overcome any costume difficulties.

In the 1963 series, Chaplain E. V. Johnson brought to his role as Judas a dramatic highlight at the climax of his remorse as he flung his handful of ill-gotten coins to the floor. With a recorded but realistic cock-crowing as he walked down the aisle to the altar, Chaplain Earl J. Kingsley began Peter's own story. In an effort to make his voice more "out of the past" Chaplain Spencer D. McQueen played his tape recording of Pilate as he pantomimed the action from the judgment seat and splashed water in the basin as he washed his

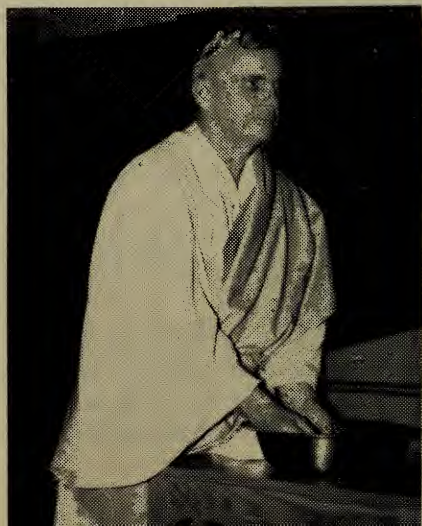


Chaplain, Capt, Earl J. Kingsley as Peter, who denied his Master.

hands on the balcony. Costumed as the high priest, Chaplain Grover E. Stillwagon made a boisterous entrance typical of the loud and pompous Caiaphas and then proceeded to unveil how hate can turn into respect, to say the least, in any dealing with the Nazarene.

In the more sympathetic roles, Cherrie Stillwagon, daughter of the Center Chaplain and a student active in drama at Midwestern University, gave a beautiful and moving por-

Pilate, characterized by Chaplain, Maj, Spencer D. McQueen, tries to relieve himself of guilt during the trial.





Cherrie Stillwagon gave a very sensitive portrayal of Mary, mother of Jesus.

trayal of Mary, the mother of Jesus. Her meditation included the joyful Magnificat and her grief at the cross was assuaged with the full knowledge that her son was indeed the Messiah.

The project chaplain for the series, Chaplain Leslie W. Huebner, presented the concluding portrayal of Dismas, the penitent thief, for whom prison chapels have been named. His description of the easy steps to thievery and his rough garb of the first-century underworld were in contrast to the sweeping change which came into his life there from the cross.

Other Sheppard chaplains who assisted in the series by leading worship services were Chaplains Clyde A. Fleming, Aubrey B. Chase and J. Walter Poorman. To Chaplain Poorman also belong the picture credits.

END



The worldly Caiaphas, who thought it better that Jesus die than the authority of the priesthood be challenged, as shown by Chaplain, Lt Col, Grover E. Stillwagon.

Chaplain, Capt, Leslie W. Huebner as the Penitent Thief, Dismas, who asked Jesus to remember him when he came into his kingdom.



Is Counseling Redemptive?

AS several pastors conversed over lunch, one made the observation that some religious words are too loosely used, as in applying the word *redemptive* to the church in the term "redemptive fellowship." Later in the conversation a second man remarked that he thought humor to be one of the saving graces—to which a third pastor replied, "Not to be confused with salvation!" Semantic problems exist even in the use of theological words.

Much interest has been generated by the use of the word *redemptive* in connection with counseling. Some persons feel that such usage is not at all proper; others feel that it is claiming too much for counseling, and still others express warm approval of the idea. How appropriate is the word *redemptive* as applied to counseling? What we shall talk about is pastoral counseling, by which we mean not the quick, superficial, or authoritarian pastoral con-

versations which some pastors call counseling, but the dynamic, responsive, person-reaching intercommunication that goes in some depth into the person's problems and personality.

The word *redemptive* by its variety lends itself to the kind of usage we are discussing. The term *redeem* has been used as applied to slaves, animals, and pawned objects, as well as in expressions like redeeming the time, redeeming a situation, or a person's redeeming himself in an awkward or disgraceful circumstance. We do not mean to broaden the term to the point of meaninglessness, but to demonstrate the multiplicity of its uses and at the same time point up some of the significant aspects of the word as frequently used. A study of the examples mentioned will show such components of the idea "redeem" as: release, save, rescue, buy back, reclaim, salvage, rectify, correct, make

Mr. Van Deusen is the author of the book, *Redemptive Counseling*, published by John Knox Press. 1960. 178 pp. \$3.50.

amends. Thus the word *redeem*, though quite comprehensive, does not weaken itself by its inclusiveness but rather adds depth and dimension to our concept of it.

Pastoral counseling has a number of aspects that fit in with the meanings of *redemptive*. This may best be illustrated by a typical counseling situation. A young man comes with several kinds of problems. He has strongly pious religious inclinations, yet a great load of guilt feelings and also of anger, which he cannot explain. He has violent differences with his wife and sometimes with the children. He has engaged in sexual irregularities and has found himself increasingly tempted to cheat people and otherwise take advantage of them. Yet, it develops as he talks further, he is basically a sincere kind of person.

He gradually goes more deeply into all of this and what lies behind it. Finding that he can admit something unfavorable about himself without being condemned, he dares to look at himself and bring up some unsuspected facts about himself. He sees some of the ruptured relationships he has had through his life, and why. He sees how he has gone sour on people, and how he has very inadequate and derogatory feelings about himself, in contrast to high ideals. He recognizes what he has contributed to the bad relationships

in his life. He perceives how he needs changing, and how he has God-given capacities for changing and improving. He sees how love and understanding help with these inner problems and comes to a clearer view of the good and bad in his past relationships—with other people and with God, and within his own inner being.

THE counseling relationship in this instance succeeded in doing several things, each of which is a mode of redemptive activity in keeping with the meanings of the word *redeem* as we have seen them.

1. *To rescue or deliver.* Rescue was achieved in a number of respects. This person was delivered gradually from a set of circumstances that were confining him and to some extent ruining his life. The circumstances in which he was living were painful, frequently embarrassing, and privately distressing. He was also spared from a future which could not be predicted, but which surely would have been unpromising without the personal change that he attained. More directly and personally, he was delivered from the internal bondage of distortion and compulsion in which he was living.

2. *To release.* Here the accent shifts from the fact of delivery to the sense of liberation and freedom. A new freedom of the spirit came

to be possible. Many of his choices were previously made for him by other persons, and when he did attempt self-direction, what appeared to be his own choices were seriously conditioned by the inner dictates he carried around from the significant persons in his life. Decision-making had always been an ordeal for him, and his will was too hampered for him to assert himself well and wisely, with the result that the assertion of his will was usually in his demands for the minor gratifications of life. But with the release that came through personal relationship, he was not bound to other wills in making his choices and decisions, so that he could be more natural and spontaneous in his total living.

3. *To reclaim.* Here was a life that was rapidly being lost, at least to usefulness and productivity. His assets were being used ineffectively if at all—abilities, relationships, moral and ethical principles, even religious moorings and standards. He had real capacities and promise, pronounced goals and ideals, and religious loyalties; but he had great trouble with his living, in spite of all these. In addition to what he was not using well, there was more that was going to waste—capacities and promise that he did not know he possessed. Personal change occurred when these were increasingly in danger of being lost, and a whole person was reclaimed to fuller life and purpose.

4. *To rectify or correct.* The changes in this young man's life

were fundamentally changes in his own makeup. His view of life and people, which had largely shaped his personality, was radically amended. The basic fallacies and contradictions of his ways of relating to people became clear to him and, just as important, his ability to do some correcting improved. His ways of responding to life situations came under review and were revised in keeping with the realities of human living. And the man was able to tackle and largely to rectify the faulty incorporation into his living of personal principles and standards.

THUS far we have not talked about eternal redemption. We have said that counseling is redemptive because there are so many applicable meanings in the word *redemption*. But it would be begging the main question to claim that counseling is redemptive and to base the claim only on the fact that other than the eternal meanings of the word *redeem* can apply. The question is, does counseling have any intrinsic relationship to the process of redemption in the basic Christian understanding of the word? Such a relationship can be seen to exist, for several reasons.

A. *The redemptive action of counseling at the temporal level is, or can be, preparation for spiritual redemption in the fullest sense.* Many people who have not accepted religion are prevented by personal factors which they do not recognize or understand, and about which they

are unable by themselves to do anything. Many hearts are closed for definite, dynamic reasons. Numerous persons are too blocked up emotionally, or too alienated from the church or related people, to listen or consider when any religious approach is made. They have psychological barriers to personal interaction, or to any idealistic or ideological movement, or to something like religion that makes some claim upon them or that has something to say about what they are like, or should be like, inside. Counseling is often helpful in penetrating and removing this kind of barrier.

B. *Even after spiritual redemption has been accepted, the fullness of its effect and blessing is often hampered or prevented by personal factors, with which again some help such as counseling is needed.* It is a not uncommon occurrence that convinced and dedicated Christians are weighed down with emotional problems of their own or with baffling interpersonal difficulties. These problems dim the light of the spiritual experience, make the religious promises less vivid or even remote, and cause the individual to stumble and perhaps fall in his effort to live worthily. Others may not be bothered in these ways, but may reach a persistent plateau in their grasp and perception of spiritual truth or even in their interest toward it. The kind of personal change that can take place in counseling is often strongly conducive to, or at least enabling for, the living of a

more worthy life and the further pursuit and apperception of spiritual truth.

C. *Counseling is redemptive in some of the senses of the word discussed earlier; and though these meanings were put forth in a temporal frame of reference, all of them are components of eternal redemption.* Redemption cannot be limited to one act or one moment. It is a process, connected with the redemptive act of Christ and with the sometimes discernible moment of accepting redemption. The redemptive process may properly include the preparatory development preceding such acceptance, and also the development of growth and renewal following such acceptance. For, while this preparation and this growth may be theologically called by other names than *redemption*, they are part of the total movement from the unredeemed to the fully redeemed state. In this preparation and this growth the various aspects of redemption are manifested.

D. *Pastoral counseling can, at the proper time, include introduction and discussion of the subject of eternal salvation and of the redemptive activity of God in Christ and through the Holy Spirit.* Some will disagree, feeling that this is foreign to the purpose and nature of counseling. But in a fully developed relationship of mutual trust and respect, when the person who comes for counseling has moved well along in taking the responsibility for his own life and character, an introduc-

tion and discussion of material such as this can be done without at all violating the interpersonal principles on which counseling is based.

E. *If not actually discussed, the matter of spiritual redemption still somewhat hovers over the relationship in pastoral counseling.* This is inherent in the usual perception that the visitor has of the pastor, involving the total significance and force of the pastoral role. Even if the matter of the pastoral role or the counselee's perception of it could be discounted, the pastor's own deep commitment to spiritual realities will tend to communicate itself in the

relationship, nonverbally if no other way.

F. *Counseling is redemptive because it is a mediating activity.* The devoted pastor does, as scripture indicates, stand in the place of Christ in carrying on the ministry of reconciliation. He mediates in a human way the person, spirit, power, love, and vicarious action of Christ. The pastor lets himself be, as far as he can be, an agent and channel of the Holy Spirit, both in order to be as helpful humanly as he can to this other person, and in order to open this particular door a little further to divine entry and ministry. END

QUOTES

The Great Commission, as set forth in Acts 1:8, was for the disciples to go forth into all the world and give oral testimony as to what Christ had done for them in victory over every sin and temptation, and the great joy which comes from fellowship with him. It meant that every one of them was to be a witness.

That same commission rests upon every Christian today. But we have raised up a special class to do the witnessing—the clergy. But every Christian should be a witness, an evangelist. It should not be left just to the ministers.

Every true Christian is an evangelist, for he will have a great longing that all the people on this earth may come to know Christ in his saving grace and marvelous power.—Homer F. Yale in *Watchman-Examiner*.

* * *

The moral currents of service life are often swift and treacherous about the feet of young men. The chaplain, at times, may prove to be the only stabilizing force.—L. R. Priest. . . . Hatred is never ended by hatred but by love.—Buddha. . . . The wicked blush when detected in doing good, but glory in their vices.—Goldsmith in *Vicar of Wakefield*. . . . It's a good thing to get in and dig, but be careful which way you throw the dirt.—*Grit*. . . . Men with clenched fists cannot shake hands.—*Friendly Chat*.

We Have This Ministry

Another in the series of studies on the Protestant Cadet Religious Program in military academies.

THE independent secondary school is a vineyard of opportunity and challenge for the clergyman who desires to serve his God faithfully in a vital ministry to a significant age group. More than 600,000 adolescents are presently enrolled in a variety of independent schools—parochial, country day, civilian and military boarding. The desire for individual attention, the freedom to operate in accord with specific principles rather than mass practice and the opportunity for total focus during this formative period account for the increase in both enrollment and the number of such institutions.

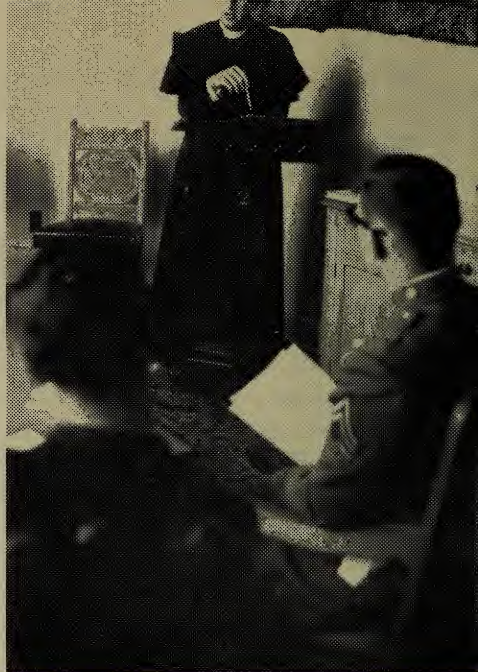
The role of religion in the curriculum and life of the independent secondary school has changed from the static offering of a "Sacred Studies" curriculum to a broader and more dynamic presentation characterized by confrontation and

relevance to all of life. Academic courses and compulsory chapel services have their place, but neither nor both of these define the full extent of the possibilities for constructive religious education at this age level. Above all, there must be not only opportunity for communication and confrontation, but such preparation as will enable the individual to recognize what is taking place when these things occur. In the final analysis, the nature of "the existential encounter" may well be of far greater importance than that signified by a letter or numeral grade in an academic course.

Regardless of the denominational affiliation of the school—or the lack of it—the religious program at the secondary level, to the degree to which it is conscious of its time and trust, will be ecumenical. Forms of worship may vary, academic offerings may reflect particular tradi-

tions, but both of these are merely contributing elements to a vast matrix which also contains a rich variety of parental, cultural and educational influences. In such a ministry one may well and honestly represent and speak from a particular ecclesiastical tradition. At the same time, however, one bears conscious witness to a larger truth and communicates out of that fullness to the wide range of denominational diversity. There are unquestionable points of differentiation even as there are undeniable points of similarity. The task of such an ecumenical ministry is to reflect the diversity-in-unity of the created order and to present those truths which we hold in common as approximations of a providential unity and a faithful hope.

SUCH is the background of the religious philosophy of Culver Military Academy, a preparatory school for boys in grades nine through twelve, located in Culver, Indiana. It is operated by the non-profit Culver Educational Foundation as a non-denominational institution with a student body of eight hundred and fifty, drawn from various geographical, economic, and religious strata of our nation and our world. The religious program at Culver, under the direction of the Superintendent, Major General Delmar T. Spivey, USAF (Ret.), is conducted by a resident clergyman whose titles of Academy Chaplain and Director of Religious Activities define the scope of his responsibility.



Chaplain Allen F. Bray clarifies a point during one of the voluntary classes in religious instruction at Culver Military Academy.

The program itself is a constructive blend of both required and voluntary activities. At its foundation is a basic requirement for attendance three times a week in the beautiful Tudor Gothic Memorial Chapel, dedicated to the 6,500 Culver men who served in World War II and the Korean Action, and the 306 who gave their lives. The preaching at these services is alternated between the Academy Chaplain and distinguished visiting clergy of representative denominations. Selected students assist in the preparation and conduct of all services. The well-known chapel choir is comprised of

some sixty volunteers and contributes to the services as well as making off-campus tours in the course of the year.

In addition to the regular services in the Memorial Chapel, voluntary denominational services are held at regular intervals by neighboring clergy, members of the faculty or, in one instance, the students themselves. Attendance at these optional services varies, but is consistently strong enough to warrant continuance of the practice for Roman Catholics, Episcopalians, Lutherans, Methodists, Presbyterians, Jews, and Christian Scientists. Such denominational services do not conflict with but, rather, contribute to the strength and degree of participation in the regular services.

The student religious organization develops, sponsors and conducts a variety of religious educational opportunities. Study and discussion groups, meeting once a week for periods of six to eight weeks and

led by members of the faculty, provide an opportunity to consider and cope with contemporary issues, biblical theology and books of current religious significance. Denominational religious instruction classes offer an opportunity to learn of other traditions and deepen one's own. Weekend religious conferences of a "retreat" nature afford an excellent chance seriously to consider and discuss religious and moral matters of concern and interest. Perhaps not least important, retreats provide an excellent and "guided" opportunity for the free exchange of both information and misinformation! In the late winter and spring of 1963 nearly 400 students attended five such conferences.

BECAUSE we are commissioned to be "not hearers of the word only, but doers" members of the student religious organization also sponsor the annual Campus Chest. This is a free-will, "soft-sell" drive for the

Chaplain and Mrs. Bray hold an Open House in their quarters so that Culver students may have the opportunity of meeting visiting clergymen.



support of underprivileged fellow students and children around the world. Twice in recent years Culver has been cited for its generosity. The student body is presently supporting ten children in five foreign countries.

As in every community, there are moments of tragedy as well as triumph. On such occasions the pastoral nature of the chaplaincy is emphasized and the brotherly concern of the students is clearly demonstrated. The total religious program at Culver, from the liturgical to the educational, is intensely pastoral, a ministry of care and concern for growth and development. Personal counseling is, of course, a major part of the work, and as much of it takes place outside the office as inside. The Academy Chaplain endeavors to participate in the total life of the school, academic, athletic and aesthetic, for the totality is his parish. He is a frequent visitor to student seminars and is often called upon

to act as a resource person for both student and faculty projects. Even the two religion courses in the curriculum are pastorally oriented. One, for sophomores, is "Personalities and Dynamics of the Biblical Drama," and the other, a seminar for seniors, is "Christianity and Contemporary Concerns," a study of modern man as defined by his art forms, his drama, his literature and his music in the light of the Christian doctrine of man.

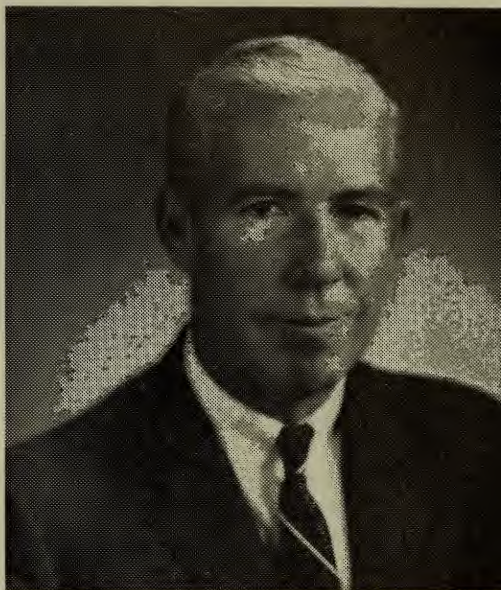
Such a ministry in Culver or in any similar school is definitely a ministry of challenge. It is as well, we pray, a ministry of grace and comfort, for the rewards and satisfactions to those who serve in such a vineyard are beyond compare. The retiring chaplain, the chaplain about to return to civilian life, would do wisely and well to consider this area of vocation, for there is both need and joy for those who will minister to these who are also his brethren.

END

QUOTES

Prejudice is being down on what you are not up on.—Wilfred E. Beaver in *Quote*. . . . Nothing is quite so disconcerting as to have someone repeat word for word what you shouldn't have said.—*Construction Digest*. . . . A self-employed man who wants to succeed finds himself working for a mighty tough boss.—*Food Marketing in New England*. . . . Walking isn't a lost art. How else can we get to the garage?—*Grit*. . . . The trouble with putting in your two cents' worth nowadays is that it costs five cents to mail it!—Will Conway in *Wall Street Journal*. . . . When your wife waits to tell you about the dented fender until after you've eaten, that's managed news.—*Changing Times*. . . . Grammarians are considering doing away with the exclamation point. People just aren't surprised at anything any more.—*Hoosier Schoolmaster*.

Featured speaker at the Fall Meeting of the General Commission on Chaplains was Assistant Secretary of Defense (Manpower) Norman S. Paul, who discussed military pay, housing, and dependents, civil rights, and recent changes in the selective service program with the membership.



Fall Meeting of the General Commission on Chaplains

THE Honorable Norman S. Paul, Assistant Secretary of Defense (Manpower), was a special guest at the October meeting of the General Commission. In his remarks Mr. Paul expressed appreciation to the churches for the excellent work being done by their chaplains on active duty. The Secretary spoke of a wide range of personnel factors that are a part of the responsibility of his office. These include military pay, housing and dependents, civil rights, and recent changes in the selective service program.

The Commission members also lis-

tened to informative reports from the three Chiefs of Chaplains of the Armed Services and from a representative of the Director of Chaplaincy Services of the Veterans Administration.

A report of progress was received from the Special Committee on the Chaplaincy and Church-State Relationships.

Commission members received copies of a manual prepared by the staff outlining the reporting systems used by the services and the Veterans Administration to evaluate and rate the effectiveness of chaplains.



Commission members had the opportunity of hearing the following speakers: Chaplain Roy F. Reynolds, Veterans Administration; Chaplain, Maj Gen, Robert P. Taylor, Chief of Air Force Chaplains; RADM J. Floyd Dreith, Chief of Naval Chaplains; Chaplain (Maj Gen) Charles E. Brown, Jr., Chief of Army Chaplains; The Rev. A. Ray Appelquist, Executive Secretary of The General Commission on Chaplains and Armed Forces Personnel.

The following Commission meetings and dates were confirmed:

13 January 1964, Personnel Committee

14 January 1964, Executive Committee

18 February 1964, Follow-up meeting of the Brent Conference on Retired Military Personnel and Church-related Vocations.

This is to be sponsored by the Commission in cooperation with other religious, governmental and service agencies.

14 and 15 April 1964, Spring Meetings of the General Commission.

Seated at the head table during the Commission luncheon were Chaplain Harry C. Wood, Treasurer, General Commission on Chaplains; Deputy Chief of Air Force Chaplains, Brig Gen, Edwin R. Chess; RADM J. Floyd Dreith, CHC, USN, Chief of Naval Chaplains; Chief of Air Force Chaplains, Maj Gen, Robert P. Taylor; Dr. Karl Olsson, Vice-chairman, GCC; Dr. Claude Pritchard, Chairman, GCC; Dr. Paul O. Madsen, Vice-chairman, GCC.





Picture at left shows newly elected members of the GCC Executive Committee: Mr. L. Paul Skiles, Church of the Nazarene; The Rev. C. Edward Brubaker, United Presbyterian Church, USA. Group at right appear to be in serious discussion, L-R: The Rev. Lloyd W. Dahlquist, Baptist General Conference; Chaplain (Maj Gen) Charles E. Brown, Jr., Chief of Army Chaplains; Chaplain (Brig Gen) George Rixey, Ret., former Chief of Army Chaplains; The Rev. Edward L. R. Elson, National Presbyterian Church of Washington; The Rev. Albert P. Shirkey, Mount Vernon Place Methodist Church of Washington; The Rev. John W. Claxton, National Association of Congregational Christian Churches.

QUOTES

The automation we hear so much about these days is something that gets all the work done while you just sit there. When you were younger, this process was called Mother.—*Denver Post*. . . . Probably the carrying capacity of no other form of transportation has been increased as much in recent years as that of the gravy train.—Olin Miller in *Thomaston Times*. . . . A little learning is a dangerous thing. Ask any kid who's just brought home a bad report card.—*Changing Times*. . . . Even if a man could understand women, he still wouldn't believe it.—*Wall Street Journal*.

PHOTO CREDITS: Pages 10-12, U.S. Air Force Academy; pages 20-23, U.S. Naval Hospital, St. Albans, N.Y.; page 25, Parker Hayden; pages 32, 33, J. W. Poorman; pages 40-41, Culver Military Academy; page 43, U.S. Army; pages 44, 45, Stanley I. Muse; pages 46-56, U.S. Army, U.S. Air Force, U.S. Navy, U.S. Marines; page 55, Japan International Christian University, Trans World Radio; page 56, Church World Service. Back Cover, H. Armstrong Roberts.



NEWS ROUNDUP

CHAPLAINS

Chief of Air Force Chaplains, Maj Gen, **Robert P. Taylor** has announced that over 3,500 officers and airmen with their families met in the six regional Air Force conferences held during the summer of 1963 from coast to coast. Subject for study was private, family, and corporate prayer. Chaplain Taylor states that these conferences are most helpful in developing the spiritual life of Air Force personnel and also gives them the opportunity to hear outstanding clergymen from many of the major denominations.

The Christian Service Fellowship of McChord AFB, Wash., sponsored a weekend retreat for military and their dependents at Lake Retreat, Wash., in November, 1963. Theme was "Hallowed Be Thy Name," an interpretation of "The Lord's Prayer."

A workshop for U.S. Army Corps Chaplains was held December 2-6, 1963, at Fort Monroe, Va.

Two new arrivals at McChord AFB, Wash., are: Chaplain, Lt Col, **Joseph D. Andrew** transferred from Donaldson AFB, Greenville, S.Car.; Chaplain, Capt, **Richard D. Wood** whose last duty station was Lackland AFB, Tex.

The Ninth Annual PMOC Training Conference at the Headquarters of the United States Army in Europe was held at the General Walker Hotel early in October, 1963.

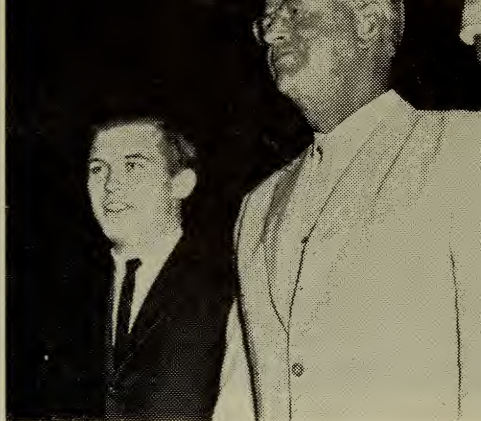
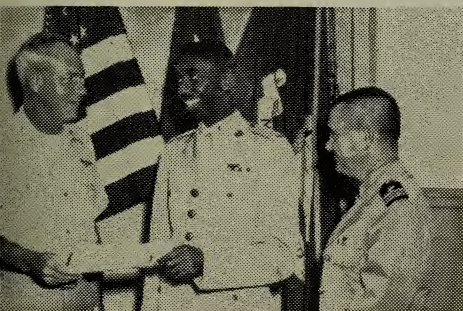
Two replacement chaplains arriving at Sewart AFB, Tenn., recently were: Chaplain, Lt Col, **John F. Smeltzer** from Westover AFB, Mass., and Chaplain, Maj, **Daniel W. McCalmont** just back from a tour of duty in Spain.

Chaplain (Lt Col) **George T. Casey**, Chief of Plans and Operations Branch, Chaplain Division, Headquarters USAREUR, has been transferred to the U.S. Army Chaplain School where he will serve as Director of Administration and Management. His

replacement is Chaplain (Maj) **Francis X. Leonard** who has just completed fourteen months of specialized training at Syracuse University, N.Y.

Changes in the First U.S. Army: Chaplain (Lt Col) **John J. Murphy** to Fort Gordon, Ga., from Fordham University, N.Y.; Chaplain (Maj) **Michael S. Filip** from Fort Jay, Governors Island, N.Y., to Hawaii; Chaplain (Lt Col) **Douglass F. Hall** to Fort Dix, N.J., from Fort Carson, Colo.; Chaplain (Maj) **Ernest M. Kosa** from Fort Eustis, Va., to Syracuse University, N.Y.; Chaplain (Lt Col) **Conley D. Pate** from Korea to Columbia University, New York City, N.Y. **Transfers in the First U.S. Army:** Chaplain (Lt Col) **Herman Dicker** from Headquarters to Fort Hamilton, Brooklyn, N.Y. Chaplain (Capt) **Allan M. Bluestein** from Fort Dix, N.J., to Headquarters.

Brigadier General John Dobbin, Commanding General of the Marine Corps Air Station, El Toro, Calif., presents GCC Appreciation Certificate to CWO James Johnson as LCDR Robert H. Warren, CHC, USN, looks on. Gunner Johnson has served as superintendent of the El Toro Sunday School.



Dr. Helmut Thielicke (right), with interpreter Guder, addressed the Chicago Chapter of the Military Chaplains Association at a luncheon in the Naval Armory. Dr. Thielicke, Rector of the University of Hamburg, Ger., is a visiting professor at the University of Chicago Divinity School.

CAPT Robert F. McComas, CHC, USN, and Major **William Lawrence**, USMC, recently won the Hawaiian Marine Doubles Open Championship. Then Chaplain McComas and Lieutenant Colonel **William Kohler**, USMC, won the Senior Team title in the Hawaiian Inter-Service Competition at Kaneohe, Hawaii, beating the best the Army, Air Force and Navy could offer.

Navy Commendation Medal was awarded LCDR **Glen A. Rademacher**, CHC, USN, for his prompt action which resulted in saving the life of his fellow chaplain, Lt **Hubert S. Goss, Jr.**, CHC, USN. A Navy carryall plunged off a slippery bridge and overturned dumping the chaplain in the near-freezing water.



Chaplain (Capt) Donald W. Ullrich is presented the Airman's Medal by Brigadier General F. W. Gillespie, 86th Air Division (Defense) Commander. Chaplain Ullrich received the medal for running after, boarding, and bringing under control a runaway 1200-gallon tanker truck headed downhill toward a gasoline station, and thus averting possible disaster.

CDR Thomas J. Richter, CHC, USN, Senior Navy Chaplain, U.S. Navy Housing Activity, Yokohama, Japan, has donated twenty sets of Bible story books to primary and middle schools in the Yokohama area for use in their libraries. This is helpful to Japanese children in reading and understanding the basic teachings of Christianity.

The 188th Anniversary of the Navy Chaplain Corps was observed by a banquet at the U.S. Coast Guard Base, Alameda, Calif., at which RADM J. W. Kelly, CHC, USN, Director of Chaplains' Division and CDR J. A. Kelly, CHC, USN, were present.

Supervisory Conference for Navy Chaplains was held in Washington, D.C. from January 13 to 17, 1964.

Chaplain (Col) Edwin L. Kirtley has received the Army Commendation Medal for meritorious service as chaplain of the Fourth United States Army from November 1960 to June 1963.

Chaplain (Capt) Charles B. Matthias has distinguished himself by meritorious service during his term as post chaplain, TUSLOG Detachment 4, February 1962 to January 1963.

Chaplain, Col, Roy M. Terry, Staff Chaplain, Fifth Air Force, was speaker at the Awards Banquet at the chapel annex, Naha Air Base, Okinawa. This was part of the Religious Education Clinic in which eighty personnel took part.

Chaplain (1st Lt) Lawrence A. Foreman presents Jewish Sukkah, used as a tabernacle for giving thanks, to Chaplain Walter M. Schneider for use as a Christmas crib. Shown L-R: Chaplain (Lt Col) James R. Barnett, Fifth Infantry Division Chaplain, Fort Carson, Colo.; Chaplain (Lt Col) Philip B. Remark, Assistant Division Chaplain; Chaplain Foreman; Chaplain Schneider; Chaplain (Lt Col) Wilbur H. Green, Third Brigade chaplain.





Mrs. Margaret Small, wife of Master Chief William Small of the U.S. Naval Communication Station, Guam, was presented the GCC Appreciation Certificate for her work as superintendent of the Protestant Sunday School by Lt William Walker, CHC, USN.

Chaplain, Col, **William J. Clasby** has been assigned to Headquarters, PACAF.

The Fifth U.S. Army has lost the following chaplains from Fort Carson, Colo., to Korea; Chaplain (Capt) **Richard Y. Bershon** and Chaplain (Capt) **Daryl C. Vanderburgh**. And from Fort Leonard Wood, Mo.; Chaplain (Capt) **John H. DuVal** and Chaplain (1st Lt) **Richard L. Heim**.

Chaplain (Col) **Frank B. Henry** arrived in Munich, Ger., to assume the duties of Staff Chaplain, Southern Area Command, USAREUR. Previously he had been Post Chaplain at Fort Sam Houston, Tex. He replaces Chaplain (Col) **Patrick J. Walsh** who retired on November 30, 1963, after twenty-two years of active duty.

Chaplains from Fort George G. Meade and Fort Belvoir participating in the second Hospital Chaplain Training Program at Walter Reed Army Medical Center. Front, L-R: Chaplain (Col) Maury Hundley, Jr., Center Chaplain; Chaplain (Capt) Al Dimont; Chaplain (Capt) Robert Schappel; Chaplain (Lt Col) Charles A. Goss, training supervisor. Second Row, L-R: Chaplain (Capt) Grover DeVault; Chaplain (1st Lt) Richard R. Martin; Chaplain (Capt) Louis Vande Castle.





Chaplain (Lt Col) Charles W. Jewitt, Chaplain of the 32d Artillery Brigade, APO 277, New York, has written about an inspirational Training Conference held in Kristiansand and Oslo, Norway, and attended by fifteen chaplains. Group is shown above at a breakfast given for them by Col Thomas N. Chavis, Brigade Executive Officer, just before take-off. Theme was "Image and Role of the Chaplain." Host in Kristiansand was Herman Myhrer DKS, Garrisonprest. Visit to Oslo included the Oslo Baptist Seminary, Viking ships, and Embassy.

Chaplain (Capt) **Allan M. Bluestein**, Assistant Army Chaplain, First U.S. Army, Governors Island, New York, was presented a Certificate of Achievement by Chaplain (Col) **Edward J. Saunders**, Senior Chaplain, for "exemplary and faithful service." From October 1962 to October 1963, Chaplain Bluestein was usually the only Jewish chaplain available at either Fort Dix, N.J., or McGuire AFB, N.J.



Mrs. Kenneth W. Kennedy, president of the Protestant Women of the Chapel, pours tea for Mrs. J. Warren Light, president of the Carlisle Council of United Church Women, and Lt Col Carlton S. Johnson, who was guest speaker at World Community Day service held at Carlisle Barracks, Pa.

CHAPLAIN TRAINING CONFERENCES

Typical of the several chaplain training conferences held during the closing months of 1963 are those of the First Army, Second Army, and Third Army.

The First Army conducted a Supervisory Chaplain's Conference from November 19-21 at Governors Island, New York. Chaplain (Col) Edward J. Saunders, First U.S. Army Chaplain, presided over the conference which used as its theme: "Professional Preparedness."

The Second Army welcomed over 200 chaplains at Fort George G. Meade, Md., on October 22-24. Chaplain (Col) Wallace M. Hale, 2nd U.S. Army Chaplain, presided over an outstanding program.

Chaplain (Col) O.H. Tietjen, Third U.S. Army Chaplain, presided at the Chaplain Training Conference of the Third Army held at McPherson, Ga., October 8-10, 1963. The theme was: "The Chaplaincy in Our Reorganizing Army." Over 250 chaplains attended.

The General Commission on Chaplains was represented at the First Army and Second Army Conferences by Dr. Lawrence P. Fitzgerald, Director of the Department of Ministry to Armed Forces Personnel.

Dan Piatt, 12-year veteran with the Billy Graham Evangelistic Team, has been named director of the Billy Graham Pavilion at the World's Fair, New York, N.Y. Several thousand men and women will be trained as counselors for the Pavilion and counselor training classes will begin in February, 1964.



Col Frank E. Marek, Commander of Bolling AFB, Washington, D.C., right, received congratulations from Col Matthew Thompson, USAF (Ret.), administrative assistant of the General Commission, while Maj Gen Brooke E. Allen, Headquarters Command Commander, looked on. Col Marek received the GCC certificate for his support of the spiritual program while at Carswell AFB, Tex.

CDR Alla W. Robertson, CHC, USN, center, thanked God for his promotion. Joining with him are Lt James D. Pffanestiel, CHC, USNR, who read the prayer; RADM Frank L. Johnson, USN, COMSTSLANT; Mrs. Alice Gutterdam; CDR Samuel Sobel, CHC, USN, MSTSLANT staff chaplain.



NEWS BRIEFS, UNITED STATES

The Youth for Understanding program sponsored by the Michigan Council of Churches has brought 345 young people from Europe, the Far East, and Africa to attend Michigan high schools during the current school year. This summer 387 teen-agers spent two months with European families. Mrs. **Rachel Andresen**, executive director of Ann Arbor (Michigan) Council, has conducted the program for thirteen years, which is increasing in size every year and "spilling over into other states and countries."

The new Church Center for the United Nations, 12-story tower of



CDR George H. Wheeler, CHC, USN, is the new senior chaplain at the U.S. Naval Air Station, Patuxent, Md. His last duty station was aboard the USS *Ranger*. Chaplain Wheeler has served the Navy since 1944 in many assignments.

Three Corpus Christi Naval Air Station chaplains welcome Mr. Dan McLendon, Minister of Education, First Baptist Church of Corpus Christi, Tex., to the Protestant Sunday School Workshop. L-R, CDR B. S. Power, CHC, USN; LCDR Harold W. Sorrill, Jr., CHC, USN; Mr. McLendon; Lt/jg Joseph R. Frazier.



bronze and glass, was dedicated in September by a group of distinguished persons including Secretary of State **Dean Rusk**, United Nations Delegate **Adlai Stevenson**, United Nations Secretary-General **U Thant**, Methodist Bishop **Gerald Ensley**, and National Council of Churches President **J. Irwin Miller**. It has been described as a "classroom window" on the United Nations because of its closed-circuit audio and TV lines direct to the UN, together with simultaneous translations equipment.

In December twelve students from eight African nations completed a course in broadcasting techniques with emphasis on script-writing at the Kitwe Center in Northern Rhodesia.

The workshop was sponsored by the All-Africa Conference of Churches with assistance from Lit-Lit and RAVEMCCO, units of the Division of Foreign Missions of the National Council of Churches. Radio may soon be the most important tool employed by the churches in evangelization as the inexpensive transistor radio has become very popular and is a powerful way of reaching illiterates.

"The Living Bible," possibly the oldest radio quiz program continuously on the air, has celebrated its 21st anniversary. It is a production of the American Bible Society and is broadcast from Station WNEW, New York City, N.Y.



Chaplain (Maj Gen) Patrick J. Ryan, Ret. former Chief of Army Chaplains (right), shows his new book, *A Soldier Priest Talks to Youth*, to Seventh Army Chaplain (Col) Francis L. Sampson, who has written a book titled, *Look Out Below*.

Group attending the dinner given during the first U.S. Army Materiel Command Chaplains' Conference, L-R: Chaplain (Brig Gen) William J. Moran, Deputy Chief of Army Chaplains; Mrs. Richard W. Jungfer, Jr.; Maj Gen Selwyn D. Smith, Jr. Chief of Staff, Headquarters, Army Materiel Command; Mrs. Selwyn D. Smith, Jr.; Chaplain (Lt Col) Richard W. Jungfer, Jr., Command Chaplain, U.S. Army Materiel Command; Mrs. Charles E. Brown, Jr.; Chaplain (Maj Gen) Charles E. Brown, Jr., Chief of Army Chaplains.





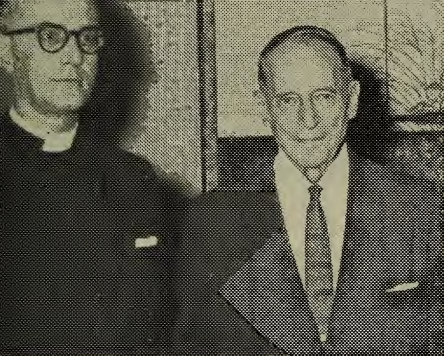
Chaplain (Maj) Lyle W. Robinson presented the GCC Appreciation Certificate to Col and Mrs. Eulless B. Moore, Jr., during a Protestant service at Ledward Barracks Chapel, Schweinfurt, Ger., for their active participation in the chapel program. Lt Col Moore has been reassigned to the Pentagon, Washington, D.C.

One million water purification tablets, 100,000 anti-typhoid shots, and cartons of penicillin and sulfa were air-lifted to Haiti by Church World Service for survivors of Hurricane Flora. One thousand blankets and over a million pounds of food were also sent. It has been estimated that between 2,000 and 4,000 persons died and at least 100,000 were made homeless. CWS also offered help to Cuban victims, which has been refused.

The Right Reverend **Henry I. Louttit**, Bishop of the Diocese of South Florida, had the privilege of officiating at the ordination of his son, **Henry I. Louttit, Jr.**, at the All Saints' Church, Winter Park, Fla. Another son, **James**, acted as crucifer. The newly ordained minister in the Protestant Episcopal Church will begin his work at Trinity Church, Statesboro, Ga.

Chaplains of the Fifth U.S. Army with their guests listen attentively to speaker at the Post Chaplains' Luncheon at Headquarters.



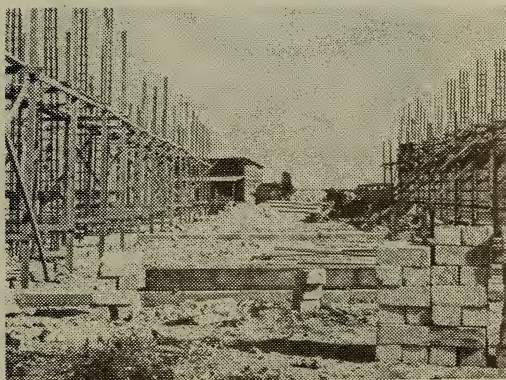


The Rev. Canon William J. Chase of St. James Episcopal Church, New York, member of the Board of Directors of the Japan International Christian University Foundation, greets General Douglas MacArthur, USA (Ret.) during visit of Dr. Nobushige Ukai, President of ICU in Tokyo, Japan, who called on General MacArthur to express appreciation for his help in establishing the university after World War II.

The new Director of Research and Publication in the Washington office of the National Council of Churches is the Rev. **Albert C. Saunders**, who will also edit the newsletter, *Memo*. Mr. Saunders is a minister of the United Presbyterian Church, USA. Miss **Nadine Blair** retired on October 1, 1963, after almost eighteen years of dedicated service. She was the first staff member to serve under Dr. **Benson Y. Landis** when the office was set up and Dr. Landis shared his time between Washington and New York City. Circulation of *Memo* has risen from 1,200 to 5,300 denominational and interdenominational agencies who are in this way provided with accurate information on matters in Congress with which churches have an ethical concern.

The Reverend **J. Blaine Fister** is executive director of a newly created department of the Church and Public School Relations. The new department was formed by a merger of two former program units—the Department of Weekday Religious Education and the Department of Religion and Public Education. It is part of the Commission on General Christian Education. The merged departments were designed to meet a growing need for a recognizable and unified establishment in the National Council of Churches to deal with increasing relationships and involvements with public schools.

Like church spires are the completed concrete columns on the salt flats of Bonaire, Netherlands Antilles, which make up the front and rear walls of the Trans World Radio transmitter building. The 500,000 watt AM transmitter will begin broadcasting in January, 1964, and will beam programs to North and South America, Africa, Europe, the Middle East and Iron Curtain countries.



The tenth anniversary party for the Japan International Christian University was held in the grand ballroom of the New York Hilton Hotel on October 15, 1963, with **Dr. Ralph W. Sockman** presiding. He presented a large book of congratulatory messages to the president of the university, **Dr. Nobushige Ukai**. Among the six hundred guests were many heads of state and diplomats, governors, U.S. senators, members of President **Kennedy's** cabinet, church leaders, and hundreds of college and university presidents.

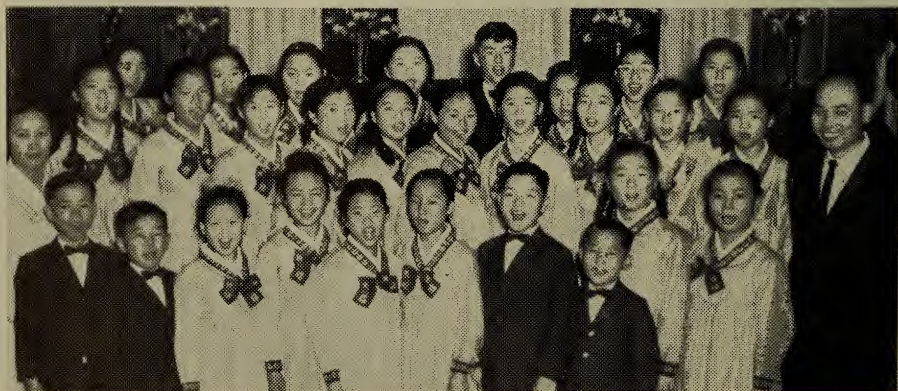


Co-signers for the Food-for-Work program in Korea which will provide 2,270 metric tons of U.S. wheat for workers on community projects. L-R: Herbert J. Waters, assistant administrator for Material Resources of AID; Chong Yul Kim, Ambassador of Korea to the U.S., and Wilson O. Radway, Associate Director of Material Resources for Church World Service.

Leaders at the 1963 Disciples of Christ Chaplains' Retreat were **Dr. Dwight Eschelmann Stevenson**, professor of Homiletics, College of the Bible, Lexington, Ky., and **Dr. William R. Vivrett, Jr.**, minister of the East End Christian Church, Pittsburgh, Pa. The retreat was held at the Silver Springs Conference Grounds, Ocala, Fla., during October and was very well attended.

A gift of \$22,000 from the **Jacob R. Schiff Charitable Trust** completed the \$100,000 needed to carry out the United Church Women's three-year, nation-wide program to combat racial discrimination. Miss **Carrie E. Meares**, project director, said that this project has been very successful in prodding church women into decisive action, and some very exciting results have already been noted.

Last September these happy members of the World Vision Korean Orphan Choir visited Osan Air Base, Korea, and gave an inspiring concert in the chapel.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

Aix La Chapelle by RICHARD E. SULLIVAN. University of Oklahoma Press. 1963. 207 pp. \$2.75.

Another in an excellent series on "The Centers of Civilization." The story covers the period of Charlemagne and his immediate successors who gave early significance to the old Frankish city now bearing the German name of Aachen.

Ethics in a Christian Context by PAUL LEHMANN. Harper & Row. 1963. 367 pp. \$5.00.

A careful and scholarly treatment of ethics in general, with special emphasis upon the author's idea of a broad ethic found in the Christian community of believers.

The Teaching of Jesus by T. W. MANSON. New York: Cambridge University Press. 1963. 319 pp. \$1.95, paperback.

A book reflecting the best of current study of the form and content in the teaching of Jesus.

Four Prophets by J. B. PHILLIPS. The Macmillan Co. 1963. 161 pp. \$3.95.

Phillips has attempted a more diffi-

cult task of translation when he turns from the New Testament to the writings of Amos, Hosea, Micah, and Isaiah. In spite of the technical problems, he comes up with another fine contribution to a better understanding of these portions of the Old Testament. It is a book to study and one to read for the sheer delight of seeing obscure phrases come to life.

The Greatest of These by GRANVILLE T. WALKER. Bethany Press. 1963. 112 pp. \$2.50.

Dr. Walker is pastor of the University Christian Church in Dallas, Texas. His meditations based on 1 Corinthians, Chapter 13, are of a high order, beautiful, sensitive and probing. Excellent devotional reading.

I Chose Capitol Punishment by ART BUCHWALD. World Publishing Co. 1963. 249 pp. \$3.95.

A rollicking good book taken from columns written by reporter Art Buchwald. This is witty, tongue-in-cheek writing that reviews in delightful style the politics and personalities of Washington, D.C.

The Holy Merriment by ARNOLD

KENSETH. University of North Carolina Press. 1963. 70 pp. \$4.00.

This is one of a series of books in contemporary poetry issued by the University of North Carolina Press.

Mr. Kenseth writes of nature with religious feeling. He writes poetry because of "its call to honesty in what the senses see, what the language tells, and what the whole being affirms. Nothing says a poem so much as falsehood to the fact either in the experience or in the metaphor describing it."

The Human Rift by NOEL KEITH. Bethany Press. 1963. 128 pp. \$3.95.

The head of the Department of Religion at Texas Christian University presents a thoughtful study of the problems of modern man. An able and interesting treatment of injustice, indifference, discrimination, dishonesty and communism with suggestions for their solution as found in the Christian Gospel.

Tarbell's Teachers' Guide, edited by FRANK S. MEADE. Fleming H. Revell Co. 1963. 379 pp. \$2.95.

This is the 59th annual edition (1964) of one of the best known of the books which aid teachers and students in the preparation of the International Sunday School Lessons. A proven reference of practical assistance in exposition, illustration, notes and suggestions.

The Gospel According to St. Mark by C. E. B. CRANFIELD. New York: Cambridge University Press. 1963. 476 pp. \$2.95, paperback.

A reprint in the series known as **The Cambridge Greek Testament Commentary**. A book of substantial

assistance to serious students working with the Greek New Testament.

Natural Childbirth and the Christian Family by HELEN WESSEL. Harper & Row. 1963. 287 pp. \$4.95.

One of the most persistent mental blocks possessed by professional and lay people alike is that childbirth just *has* to be difficult if not actually traumatic. Examples to confirm it run in the millions.

Yet just as persistent have been a growing number of people insisting that childbirth is not only a very natural phenomenon, but according to this author, also a deeply spiritual event, intended by God not to curse, but to bless all who participate.

Mrs. Wessel, herself a mother of six children and wife of an authority in biblical Greek, skillfully and sympathetically brings a young fictional married couple through all phases of this wondrous event, and then traces the sorry history of misconceptions and compounded errors about childbirth—ever since Eve's renowned "curse"—due to mistranslations of Hebrew and Greek.

Prospective mothers, doctors, and clergymen both civilian and military could, by reading and applying this book, help to usher in a new age of enlightenment about a subject in which we have been too long in the dark.

—Carol J. Appelquist

Love for the Neighbor in Luther's Theology by DONALD C. ZIEMKE. Augsburg Publishing House. 1963. 108 pp. \$1.95.

This is an Augsburg theological monograph by Donald C. Ziemke, Assistant Professor of Religion at the University of North Dakota. In dis-

cussing Luther's concept of love for neighbor, Dr. Ziemke answers four questions: What did Luther say? In what sense did this form the foundationhead of ethics in his thinking? What is the relation between Luther's unfolding view of love for neighbor and his developing theological insight? How did he derive his doctrine of love for the neighbor from the Bible?

In the closing part of the book, Dr. Ziemke points out that we live today in an infinitely more complex world than did Luther. Accordingly, simply saying "Luther says" is meaningless except to historical curiosity unless from what he said some valid method of analyzing and solving present problems is forthcoming.

Geographical Companion to the Bible by DENIS BALY. McGraw-Hill Book Company, Inc. 1963. 196 pp. \$5.95.

For many persons the personalities and events of the Bible belong to a world of shadows. This **Geographical Companion to the Bible** helps to make real the events of the Bible, shows them to be a part of time and space, and reveals Israel to be a part of a moving civilization. No greater events in all history have taken place than those which took place in the Holy Land, a country surprisingly small—approximately 160 miles by 90 miles. The student of the Bible needs to know about the land. In this excellent book his needs are met. First of all, he has an accurate word picture of the geography of Palestine. Second, he finds thirty-one excellent, up-to-date, colored maps. Third, he finds twenty-eight black and white pictures that will be useful. And finally, he

discovers a dictionary of place names.

The Vital Balance: The Life Process in Mental Health and Illness by KARL MENNINGER with Martin Mayman and Paul Pruyser. The Viking Press, Inc. 1963. 531 pp. \$10.00.

After fifty years psychiatry has come of age. This book by Dr. Karl Menninger and two of his associates gives the reader the most important findings that have developed in psychiatry during the past fifty years. It is an important book, comprehensive yet not too technical for the general reader to understand. Dr. Karl Menninger and his brother Will and their associates at the Menninger Clinic have done much to reshape psychiatry as it is today. The authors point out that today we live in a sick society, one full of tension. It is said that 80 per cent of all people at some time or other are mentally ill. The source of hope for the many emotionally disturbed persons is in psychiatry. All persons struggle to achieve that "vital balance" which will mean mental health. Chaplains who do a great deal of counseling will find this book most helpful.

Plato: Totalitarian or Democratic?, edited by THOMAS L. THORSON. Prentice-Hall, Inc. 1963. 184 pp. Cloth \$3.95. Paper \$1.95.

Do the theoretical foundations of Plato support totalitarianism or democracy? Editor Thorson brings together in this small book essays from six writers who conduct, in a sense, a dialogue with Plato on this question. It is a seven-way conversation. It is an interesting book and what the essayists say serve to enlighten one not only on Plato's thought but also on

the relative merits of democracy and totalitarianism as systems of government.

The Eternal Now by PAUL TILLICH. Charles Scribner's Sons. 1963. 185 pp. \$2.95.

Can a theologian who is difficult to understand be an understood preacher? The sixteen sermons by Paul Tillich in this book, **The Eternal Now**, answer yes. Here are some truly great sermons—fresh, vigorous, challenging. Note the closing words of the sermon from which the book gets its title: "There is *one* power that surpasses the all-consuming power of time—the Eternal: He, Who was and is and is to come, the Beginning and the End. He gives us forgiveness for what has passed. He gives us courage for what is to come. He gives us rest in His eternal Presence."

The Rebirth of the Laity by HOWARD GRIMES. Abingdon Press. 1963. 176 pp. \$3.50.

The idea of this book is not new. It has been discussed many times but Dr. Grimes, Professor of Christian Education at Perkins School of Theology, does a good job of reminding us again that the church consists of the whole people of God, not just the clergy but the laity as well. Christianity is not just "going to church" on Sunday; it involves the whole life of man—what he does in his work, in his leisure hours, in all his relationships. Unfortunately, for many people today Christianity is first Americanism then humanism and lastly devotion to Christ. They magnify *human* values, *human* achievements, *human* goodness. Here is a challenge to a new commitment to the task God has given the

whole church—the renewal of man in the image of God.

Through the Valley of the Kwai by ERNEST GORDON. Bantam Books. 1963. 211 pp. 60 cents.

This popular book has gone through four editions in the Harper & Row hard-cover edition. Now it is made available in paperback by Bantam. The miracle on the Kwai is almost unbelievable. The 16,000 Allied prisoners of war, wracked with malaria, diphtheria, dysentery; starved, tortured, and beaten, and worked beyond the limits of human endurance by their ruthless Japanese captors, were really the living dead. They had become animals, stealing from each other, lying, cheating, haggling over the belongings of their dead companions like vultures. Then it happened—the unbelievable miracle occurred and God came to the death camp by the River Kwai. Ernest Gordon, now Dean of the Chapel at Princeton, tells this significant story in a moving way. The book is a thrilling, spiritual odyssey.

Picture Map of India. Friendship Press. 1963-64. \$1.25.

World Friends: In India, Picture Album. Friendship Press. 1963-64. \$1.50.

World Friends: The City's Children, Picture Album. Friendship Press. 1963-64. \$1.50.

These three items will be useful to anyone teaching the 1963-64 mission themes. These themes highlight Christian work in India and in the big cities. All of the items are beautiful. The **Picture Map of India** is 38x50

inches, with clearly drawn pictures on sturdy paper suitable for coloring. Each of the books on world friends in India and in the city contains fifteen excellent photographs, 13x10 inches, with descriptive texts.

Discipline in the Teens by RUDOLPH M. WITTENBURG. Association Press. 1963. 64 pp. \$1.50.

Discipline, writes the author, is a compromise between "I want" and "I have to." It is the inner balance needed for full enjoyment of life. Workers with young people will profit mightily from this little book.

Paul Tillich, An Appraisal by J. HEYWOOD THOMAS. The Westminster Press. 1963. 216 pp. \$4.50.

Several books on Paul Tillich have begun to appear. This one is by a former pupil of Tillich's, a Britisher, who is now Director of the Department of the Philosophy of Religion at the University of Manchester. Tillich once called the author his "logical critic." The book is an introduction and evaluation of Tillich's System. It is also a clarification of Tillich's thought. No doubt, as the author says, Paul Tillich is "the most significant theologian alive today." Tillich is a philosopher of religion; he is not a biblical theologian. One of his merits is that he meets twentieth-century man where he is. A good book to have for those who are seeking to understand Tillich's theology.

The Pastor and His Work by HOMER C. KENT, SR. Moody Press. 1963. 301 pp. \$4.50.

The Reverend Homer C. Kent, Sr., who has been both pastor and seminary professor of practical theology,

considers in this book almost all the areas of life where the pastor is involved—his personal affairs, his public ministry, his administrative relationships, and his visitation and counseling opportunities. Practical suggestions are made by the writer on how to make a success of one's calling to the ministry. The minister who takes the time to look into the book will gain many insights on how to make his ministry more successful.

Bible Paradoxes by R. EARL ALLEN. Fleming H. Revell Co. 1963. 128 pp. \$2.50.

Here is a book of twelve sermons on Bible paradoxes. The author says in his preface that a good sermon should accomplish four things: "stretch the mind, tan the hide, warm the heart, and provoke the will!" He further says, "The reader will have to think for himself as to whether these messages fulfill these four purposes." Dr. Allen is a master of the alliterative type of sermon outline. It is somewhat mechanical but the author seems not to let it cramp his style. The sermons are readable and ministers or chaplains should get some ideas from them.

Books of sermons are helpful to show us what is being preached and how it is being preached but woe to us if we lean too heavily upon other preachers' sermons.

Modern Japanese Religions by C. B. OFFNER and H. VAN STRAELEN. Twayne Publishers. 1963, 296 pp. \$8.00.

Since the end of World War II and the inauguration of freedom of religion in Japan, many new religious movements have started in that coun-

try. In this book a Protestant and Roman Catholic missionary collaborate to present the origin, history, doctrine, and practice of these new religions which are attracting about 15 per cent of the population of Japan. Chaplains in the Far East will be especially interested in this book.

The Christian and the Couch by DONALD F. TWEEDIE, JR. Baker Book House. 1963. 237 pp. \$3.95.

The author discusses the use of psychotherapy in the treatment of mental illness. Christianity and psychiatry, says he, ought to join hands in their significant work for each has a contribution to make to the recovery of the individual. This can be no fly-by-night affair but the Christian psychotherapist must work slowly and patiently and with dedication to bring healing to the minds of the emotionally disturbed.

God and Reality in Modern Thought by T. ALEC BURKILL. Prentice-Hall, Inc. 1963. 272 pp. \$6.00.

The various philosophical tendencies of Western thought since Immanuel Kant are analyzed critically and constructively by Extension Lecturer in Philosophy at the University of London. The approach is historical but the book is by no means a compendium. Different points of view are coordinated with the author's own. Burkill repudiates a dualism between knowledge and faith but shows how each involves the other. A cosmology and axiology are connected with a theory of religion in a total world-view.

Sexual Ethics: A Christian View by SHERWIN BAILEY. A Macmillan

Paperback. 1963. 159 pp. \$1.45.

Sexual relations between men and women are presented in this book from three perspectives: 1. The background of our traditional Western ideas and attitudes; 2. The meaning of sex for human existence; and 3. Practical considerations related to chastity, contraception, divorce, and marriage.

Of Good and Evil by ERNEST K. GANN. Simon and Schuster. 1963. 288 pp. \$4.95.

This is the story of the conflict between good and evil at an important turning point in the lives of a dozen men and women in a great American city. All the events occur during the course of a single day and night. The name of the city is never mentioned, but the author makes no mystery of its identity. The novel is dedicated to Chief Cahill and his men of the San Francisco Police Force.

In doing his research, Mr. Gann practically lived with the San Francisco police for three months. He took voluminous notes which enabled him not only to depict the law and its enforcement, but also to project the smells, the sounds and the spirit of the city in its constant struggle to maintain itself.

Of Good and Evil was chosen by the Literary Guild and the Reader's Digest. The dozen lives of the story are carefully interwoven in a novel that is at once a morality, a dark thriller, and a piercing social document.

Science, God and You by ENNO WOLTHUIS. Baker Book House. 1963. 121 pp. \$2.50.

In summary fashion, the author

surveys the history of science. Then he points to the Christian faith and its truth in the spiritual realm. He quotes Wm. G. Pollard, noted physicist, who said: "The only way to prove its (Christianity's) truth is to become a Christian—a full Christian, deeply involved in the church, under its discipline, sharing its life. Then its truth breaks through." Nature and Scripture are two unrelated approaches to total truth, declares the author.

Our trouble arises from the fact that we have rejected God and "have turned everyone to his own way." But God is waiting to pardon us and give us a new release on life. The things of this world are God's things. "Only the Christian, of all men, out of gratitude to God, makes all of life a song."

Morality and Beyond by PAUL TIL-
LICH. Harper & Row. 1963. 95 pp.
\$2.75.

This is another in the series of books entitled, **Religious Perspectives**, edited by Ruth Nanda Anshen. The theologian, Tillich, deals with profound questions in ethics, such as motivation, norms, and ethics in a changing world.

The Great Rights, edited by ED-
MOND CAHN. Macmillan Company.
1963. 158 pp. \$5.95.

A series of addresses given under the sponsorship of the James Madison Lectures at the New York University School of Law. They are presented by several justices of the United States Supreme Court. Of special interest is the address entitled, "The Bill of Rights and the Military," given by Chief Justice Earl Warren.

Addresses of Publishers

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York 7, N.Y.
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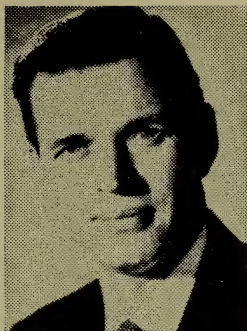
Reading Through the Night

Often I sat up in my room reading the greatest part of the night, when the book was borrowed in the evening and to be returned early in the morn-
ing, lest it should be missed or
wanted.—Benjamin Franklin.

Member Denominations

The General Commission on Chaplains and Armed Forces Personnel

1. Advent Christian Church
2. African Methodist Episcopal Church
3. African Methodist Episcopal Zion Church
4. American Baptist Convention
5. Associate Reformed Presbyterian Church
6. Baptist General Conference of America
7. Christian Methodist Episcopal Church
8. Christian Reformed Church
9. Church of God (Anderson, Indiana)
10. Church of the Nazarene
11. Churches of God in North America
12. Cumberland Presbyterian Church
13. Disciples of Christ
14. Evangelical Congregational Church
15. Evangelical Covenant Church of America
16. The Evangelical United Brethren Church
17. Free Methodist Church of North America
18. The Methodist Church
19. Moravian Church
20. National Association of Congregational Christian Churches
21. National Baptist Convention of America
22. National Baptist Convention, U.S.A., Inc.
23. North American Baptist General Conference
24. Presbyterian Church in the U.S.
25. Primitive Methodist Church, U.S.A.
26. The Protestant Episcopal Church
27. Reformed Church in America
28. The Salvation Army
29. Seventh-day Adventists
30. Seventh Day Baptist General Conference
31. Unitarian Universal Association
32. The United Church of Christ
33. The United Presbyterian Church, U.S.A.
34. Wesleyan Methodist Church of America



**Executive Staff, The General Commission on Chaplains
and Armed Forces Personnel**

Left: The Rev. Albin Ray Appelquist, Executive Secretary

**Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to
Armed Forces Personnel**

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